

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, No. 11

AUGUST, 1926

Eugenical Sterilization

Some Problems in Rural Finance

Catholicism, Capitalism or Communism

Lights and Candles in the Liturgy

The Benefits of Closed Retreats

A "Serving of Tables"

New York, N. Y.

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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.  
VOL. XXVI, No. 11

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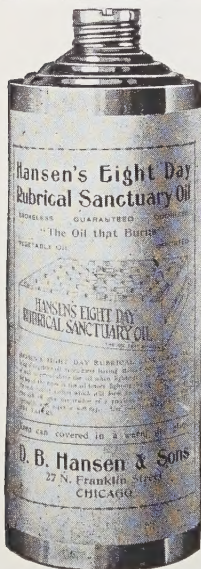
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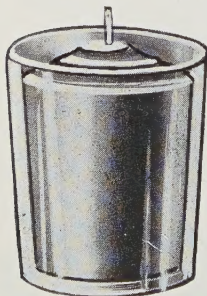
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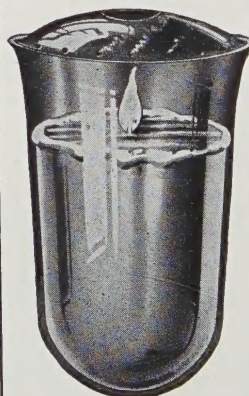


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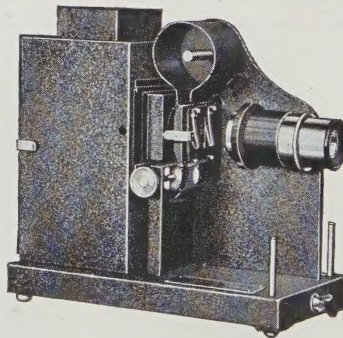
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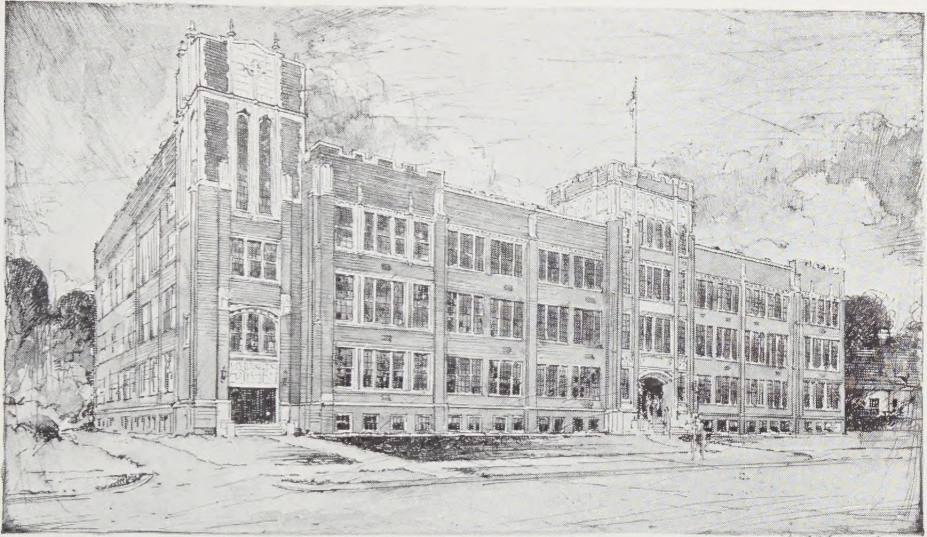


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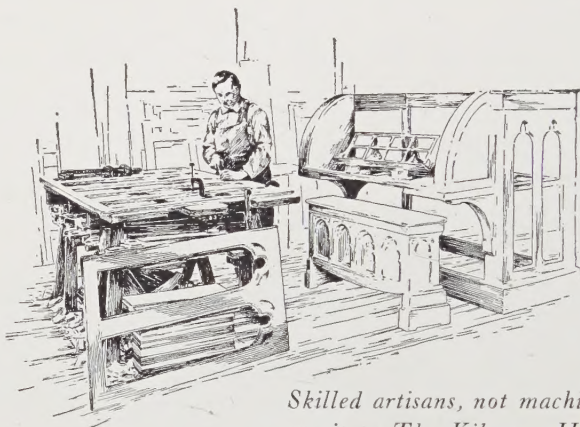
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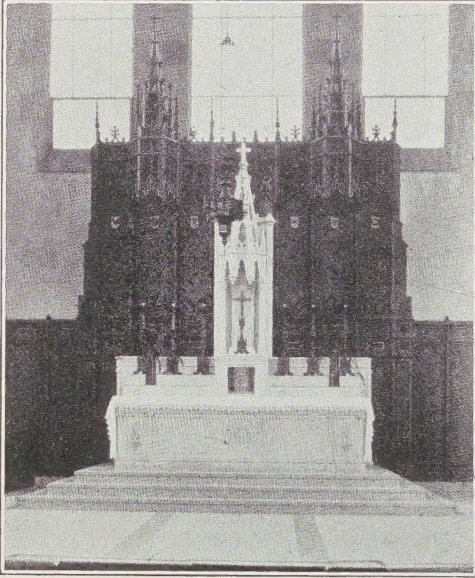
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The  
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Vol. XXVI

AUGUST, 1926

No. 11

**PASTORALIA**

**Eugenical Sterilization**

The most drastic means proposed to prevent the transmission of undesirable hereditary traits and to purify the stream of life from harmful racial poisons is sterilization. In eugenist circles this method of prevention, the immediate effectiveness of which cannot be doubted, has always had and still has very enthusiastic advocates. The materialistic views of life, usually entertained by the supporters of this measure, prevent them from seeing anything degrading in the practice of depriving extensive sections of the community of the faculty of procreation in the interests of the common good. The individual in their estimation means very little. Private and personal rights do not loom very large in their scheme of things. The overshadowing idea that dominates all their considerations, is social welfare and human progress. To this fetish they are willing and anxious to sacrifice everything else. Consciously or unconsciously, their thinking is inspired by a utilitarian philosophy. Though they may not be willing frankly to state it, yet they proceed on the principle that the end justifies the means. This thoroughly unethical principle vitiates much of the thinking of our age. It is held much more commonly than we are inclined to imagine. In fact, outside of the Catholic Church it is, in spite of all emphatic disclaimers to the contrary, accepted as a matter of course. This tacitly accepted principle makes it so difficult for us to come to any kind of an understanding with our adversaries in a discussion on birth control or cognate moral issues. Of course, it also prevents a reconciliation of our views and theirs in the question of eugenics. When the philosophical background, against which the disputants see the problems discussed, is so essentially different, the hope of an agree-



ment on practical issues must vanish. As Catholics, we absolutely repudiate the principle that the end, however good and exalted in itself, has the power to justify the means, unless they are in themselves good or at least indifferent. In the present confusion of moral ideas, it is imperative to stress this point, which to us seems so commonplace and obvious. We cannot understand the drift of modern ethical thought, if we do not take into account its basically false orientation.

Without scruple the modern eugenicist will concede to the State the right of making sterilization compulsory in the case of defectives, and thus depriving them of the power of reproduction. Of fundamental, inalienable human rights, which the State must respect, they apparently have not even the faintest notion. Thus, Mr. Charles Benedict Davenport writes with the greatest assurance: "Concerning the power of the State to operate on selected persons there can be little doubt, not only since the right to the greater deprivation—that of life—includes the right to the lesser—that of reproduction—but also since these operations are actually made today and that of sterilization is legalized, under certain precautions, in six states of the Union."<sup>1</sup> The author here takes for granted what is to be proved. His argument besides is extremely weak, for the State has not the right to take the life of an individual, unless it has been forfeited by crime. Consequently, he proves at best only the right of the state to inflict punitive sterilization, but not the right to impose sterilization as a eugenic measure. The fact that there are such laws, certainly proves nothing with regard to their inherent justice. Laws do not make right; otherwise, every wrong could be legalized. Such a doctrine would be destructive of all human rights, and would reduce man to a status worse than that of the slave. All

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<sup>1</sup> "Heredity in Relation to Eugenics" (New York City). If any objection is raised at all to sterilization, it is not based on ethical grounds, but on reasons of expediency. Thus, Mr. Davenport, though he is satisfied that the State may legitimately enact sterilization laws, holds that such action at present is ill-advised. "There is no question," he continues, "that, if every feeble-minded, epileptic, insane, or criminalistic person now in the United States were operated on this year, there would be an enormous reduction of the population of our institutions twenty-five or thirty years hence; but is it certain that such asexualization or sterilization is, on the whole, the best treatment? Is there any other method which will interfere less with natural conditions and bring about the same or perhaps better results?" We are unfavorably impressed with the utter absence of ethical outlook in this passage, which deals with a point that imperatively calls for moral consideration. The question cannot be settled on the mere basis of opportunism or utilitarianism; it must be lifted to the ethical plane.



this is of a piece with modern sociological speculation. For us who believe in the existence of natural rights, the question is not so easy of solution.

We have become somewhat chary of the proposals of modern reformers and uplifters. Too often the pretended reforms have been turned into measures of oppression. It is well to remember that no one can be more intolerant and tyrannical than the modern reformer, who does not recognize the existence of natural rights, and who stops at no limit in his interference with the private and personal lives of individuals. Especially where the poor and the weak are concerned, he will go to every length, and not even shrink from actual persecution. The vague notion of the common good is regarded as sufficient to justify almost any form of despotic oppression, and is made to cover a multitude of sins.<sup>2</sup>

Catholic philosophy admits that the State has the power to restrict individual rights and to promote the common welfare. But it also asserts that there are inherent limits to this power. Individual freedom may be restricted, but it cannot be taken away entirely or diminished to such a degree that it is practically non-existent. Individual freedom is a God-given and mighty sacred thing. The Church has invariably shown for it the greatest reverence, and has always stoutly defended it. She is not disposed to betray it now to the insatiable demands of the State. She cannot go all the way with the modern reformer, who is not harassed with any scruples where individual liberty is concerned. Curtailment of this liberty according to Catholic ideas is only permissible where it is really and patently necessary. Father Thomas J. Gerrard sounds a much-needed warning against overzeal, a mistake into which the reformer so readily falls. "Although," he writes, "the spirit of ecclesiastical

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<sup>2</sup>This is what Father Gaston Sortais, S.J., says of the ethical utilitarianism that inspires so much of our modern legislation: "La morale utilitaire conduit à la violation des droits individuels: comme, pratiquement, l'intérêt particulier et l'intérêt général sont souvent en désaccord, que faire en attendant qu'une nouvelle organisation sociale réalise cet accord? On se contentera de rechercher l'intérêt de la majorité, auquel on sacrifiera impitoyablement les droits de la minorité! Que de crimes ont été commis ou proposés au nom du salut public!" ("Traité de Philosophie," Paris.) Since Catholic Philosophy practically stands alone in the defense of the natural rights of man, it must not fail mankind in this momentous struggle, on the final outcome of which the destiny of civilization depends. What is the use of material progress, if in the process of bringing it about man is robbed of his dignity and reduced to the condition of a serf or slave? This is too high a price to pay for material prosperity.

legislation stands for individual freedom against the tendency of the State to curtail it, we cannot deny the competence of the latter to safeguard the welfare of the community by the segregation of those members who are a real and serious danger. Only the danger must be real and serious. We must recognize that there is a possibility of zeal for reform degenerating into oppression. Feeble-mindedness is so often a cause of poverty, and poverty so often a cause of feeble-mindedness, that there is a danger of confusing one with the other. Those, therefore, who have human dignity at heart, need to exercise careful vigilance lest, under pretence of eugenic reform, the rights of the poor are infringed."<sup>3</sup> In this connection it may be remarked that in our days the poor have few spokesmen. Our materialistic age is inclined to look on poverty as the greatest crime. It has scant sympathy for those who have not been successful in a financial way. Slowly we have drifted back to the position which paganism occupied with regard to poverty. Modern civilization is very tender towards the criminal and very sensitive about his rights. It is harsh towards the poor and the weak. It demands humane treatment for the malefactor and protects him against inhuman forms of punishment. About the dignity and the rights of the poor it is not in the least squeamish. The homes of the poor to many of our social reformers seem not to be sacred, but legitimate objects of prying curiosity. The privacy of their family life appears not to be inviolable. The poor and the helpless may be made the subjects of social experimentation. Their lives may be regulated for them, and subjected to every kind of annoying supervision. Against the exercise of such an unworthy tutelage, which is so apt to

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<sup>3</sup> "The Church and Eugenics" (Oxford). Speaking of Oregon, California, Indiana, Wisconsin, New Jersey and Connecticut, states that have passed laws providing for sterilization of persons in state institutions in cases where procreation on their part would, in the judgment of a "competent examining board, be likely to produce children with an inherited tendency to crime, insanity, feeble-mindedness, idiocy or imbecility," Prof. William E. Kellicot very complacently says: "These states are to be commended in the highest possible terms for their enlightened action in this direction. Who can say how many families of Jukes and Zeros have already been inhibited by this simple and humane means? Could such a law be enforced in the whole United States, less than four generations would eliminate nine-tenths of the crime, insanity and sickness of the present generations in our land. Asylums, prisons and hospitals would decrease, and the problems of the unemployed, the indigent old and the hopelessly degenerate would cease to trouble civilization" ("The Social Direction of Evolution," New York City). Aside from the unwarranted and unscientific optimism which the author manifests in this rosy prognosis, it does not trouble him at all that possibly, in achieving these results, human rights may have been trampled upon in the most ruthless fashion.



degenerate into downright oppression and actual persecution, we must protect them. In this matter where abuse lies so near to use, special caution is necessary. We ought to profit by the experiences of others. The fine phrase, "national health," must not blind our vision to the gross abuses that may creep in under this deceptive guise. Here is what a pastor in England has to say about the way so-called health supervision is being carried out: "Christian decency prevents us from sending to a Catholic paper the series of revolting outrages committed by the health clique on our people. I shall mention but one fact to illustrate what is actually being done in the interest forsooth of a nation's health. A woman in our parish on the birth of her thirteenth child was visited by a health visitor, who, among other things, said: 'Of course, you will have no more children.' Some two years before when her twelfth child was born, she was rudely scolded by the health visitor, who said that she should be ashamed at having so many children. . . . Some say that those who see inquisition and the violation of the privacy of the home in the activities of the Ministry of Health are exaggerating their fears. Pardon me; they are not fears but facts. Working-class mothers—and they alone—are being visited daily in our parish by health visitors, and subjected to most humiliating and indelicate questioning by women who force an entrance and record on official forms, to be docketed in the municipal archives, the intimate particulars of a woman's life. Shall we Catholics allow this to continue when Pope Leo XIII tells us that 'the contention that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error'?"<sup>4</sup> Which all goes to show that the problem of eugenics is far from being simple, but that it is complicated with many side issues, and that it has numerous ramifications. If our treatment of the matter is somewhat cumbersome and perhaps diffuse, it is because we wish to give a comprehensive presentation.

#### THE NATURE OF SURGICAL STERILIZATION

Viewed merely in itself and without regard to its effect, surgical sterilization, as now practised, is a comparatively harmless operation

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<sup>4</sup> John McQuillan, D.D., "Catholic Doctors and the Ministry of Health," in *The Tablet* (July 17, 1920).

entailing but slight inconvenience and connected, at least in the male, with practically no danger. This outward inoffensiveness of the operation, no doubt, is one of the chief reasons why it arouses so little repugnance, and why in some cases it is undergone quite voluntarily. In this lies a certain baleful insidiousness.<sup>5</sup>

Dr. R. R. Rentoul describes the operation as follows: "The operation consists in excising and ligaturing the divided ends of, in the male, the *vasa deferentia*, or spermadic cords, and in the female, the fallopian tubes."<sup>6</sup> At present sterilization can be brought about

<sup>5</sup> "The fact that castration can no longer be properly considered a punishment, is shown by the possibility of deliberately seeking the operation simply for the sake of convenience, as a preferable and most effective substitute for the adoption of preventive methods in sexual intercourse" (Havelock Ellis, "Studies in the Psychology of Sex," Philadelphia). This makes it plain that the operation may be resorted to for the most perverted and immoral ends. This feature is of supreme interest to the moralist, and must figure prominently in the ethical evaluation of the operation. An operation which is so slight in itself, yet so tremendous in its consequences, of its very nature lends itself to serious abuse and grave mischief.

<sup>6</sup> "Race Culture or Race Suicide?" In almost all cases the writers on the subject take pains to emphasize the external harmlessness of the operation. Thus, Mr. Charles B. Davenport, in enumerating the various means of stopping the reproduction of undesirable racial traits, says: "There is, first, the method of surgical operation. This prevents reproduction by either destroying or locking up germ cells. There are two principal methods of surgical interference. One is castration, which removes the reproductive glands and destroys sexual desire. The other is vasectomy which prevents the escape of the germ cells to the exterior but does not lessen desire. Neither of these operations is necessarily painful or liable to cause death or much inconvenience to the males. Corresponding operations can be performed on the female, but they are more serious in this sex, since they involve opening of the abdominal cavity" (*op. cit.*). Similarly, Dr. Ellis: "The introduction of castration as a method of negative eugenics has been facilitated by the use of new methods of performing it without risk, and without actual removal of the testes or ovaries. For men there is the simple method of vasectomy, as recommended by Naecke and many others. For women there is the corresponding and almost equally simple and harmless method of Kehrler, by section and ligation of the Fallopian tubes through the vagina, as recommended by Kisch, or Rose's very similar procedure, easily carried out in a few minutes by an experienced hand, as recommended by Zuccarelli" (*op. cit.*). Likewise, Father Gerrard: "Sterilization consists in the performing of a surgical operation by which the subjects thereof are rendered incapable of procreation. In former times this operation involved castration in the case of men and excision of the ovaries in the case of women. Both were dangerous operations, constituting a grave mutilation. But in recent times two much simpler operations have been discovered which have somewhat modified the moral and social questions involved. These are known respectively as vasectomy and ligation of the Fallopian tubes, and are comparatively harmless in the sense that they do not involve danger to life. When compared with, say, an operation for cancer or appendicitis, they are not grave operations in themselves. They are effective for their direct purpose and, in that sense, grave as regards their subject and society at large. But—and this is worthy of serious remark—they have no practical effect in repressing sexual instincts and evil habits, although they prevent their physical effects" (*op. cit.*). Slightly different is the following version: "Bei der Frau ist die Operation schwieriger, weil die Oeffnung der Bauchhöhle notwendig ist. Der Eingriff wird auch *per colpotomiam* gemacht, was aber ebenso gefährlich ist, besonders weil Nachblutungen nicht ausgeschlossen sind. Die Frau muss narkotisiert werden; es sind also die bekannten Gefahren bei Unterleibsoperationen



by the application of X-rays, a method which would render the operation entirely bloodless. "It has been found," says Dr. Havelock Ellis, "that repeated exposure to the X-rays produces sterility in both sexes, alike in animals and men, and X-rays workers have to adopt various precautions to avoid suffering from this effect. It has been suggested that the application of the X-rays would be a good substitute for castration; it appears that the effects of the application are only likely to last a few years, which in some doubtful cases might be an advantage!" It appears, however, that the X-ray treatment is not always effective, and that it is accompanied by serious after-effects.<sup>7</sup> This treatment, therefore, is still in the experimental stage.

Sterilization, in contrast with castration, leaves the sexual organs intact, and in no wise interferes with the sexual functions, which in every way can be performed in the normal manner except that they are frustrated of their natural and inherent purpose. We quote Dr. Austin O'Malley, who writes: "The person upon whom vasectomy has been done, is conscious of no change. The semen is discharged as before the operation, but in a slightly less quantity, and it is, of course, sterile from the lack of spermatazoa. Dr. Sharp of Indianapolis, after ten years' experience with the operation, says: 'There is no atrophy of the testicle, no cystic degeneration, no disturbed mental or nervous condition following.'"<sup>8</sup>

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und Narkosen, besonders für Herzleidende, vorhanden. Doch soll die Sterblichkeit nicht über 1 bis 2 Prozent betragen. Die Operation dauert etwa 45 Minuten" (Dr. Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker," in *Bonner Zeitschrift für Theologie und Seelsorge*, 1926).

<sup>7</sup> "Den beiden blutigen Verfahren haften zwei Mängel an; erstens sind sie schmerzlich und gefahrlos, wenigstens beim Weibe; zweitens sind sie nicht leicht wieder gut zu machen. Darum geht man heutzutage immer mehr zu der unblutigen Methode, der Röntgen oder Radiumbestrahlung über. Die Röntgenbestrahlung hat den Vorzug, dass sie zunächst keine Schmerzen verursacht, und dass die Unfruchtbarmachung je nach Wunsch nur für bestimmte Zeit, z. B. nur für die Dauer eines Jahres eintritt. Dagegen sind die Nachwirkungen, besonders bei einer Dauerbestrahlung, schlimmer; das Blut und die Drüsen erleiden Beschädigungen; bei Frauen hört die Menstruation auf, und meist kommen böse Ausfallerscheinungen nach Art eines frühen und malignen Klimakteriums. . . . In den Röntgenlaboratorien wird eben erst daran gearbeitet, experimentell zu erproben, welch Mengen von Dosen abgegeben werden müssen, um ganz bestimmte Resultate der temporären Unfruchtbarkeit zu erzielen. Auch dürften mit dem Fortschritt der Röntgentherapie allmählich einige Schäden dieses Verfahrens gemildert oder vermieden werden" (Joseph Mayer, *loc. cit.*) Cfr. Manfred Fränkel, "Ueber Unfruchtbarmachung von Verbrechern und Geisteskranken durch Röntgenstrahlen" (Berlin).

<sup>8</sup> "The Ethics of Medical Homicide and Mutilation" (New York City). One who had voluntarily subjected himself to this operation writes of its effects as follows: "The operation has proved a complete success in every way. Sexual

## STERILIZATION A GRAVE MUTILATION

Though in itself neither a dangerous nor very painful operation, sterilization must be looked upon as a very grave mutilation, since it deprives man of a power that forms an essential complement of the human personality. To take away from man the ability to reproduce his kind, means a drastic curtailment of his natural rights. Müller-Schürk makes a clever point when he says that forced sterilization is equivalent to a partial death sentence, since it prevents man from continuing his existence in posterity.<sup>9</sup> It is no longer necessary to argue the matter, since hardly anyone could be found who would be prepared to deny that surgical sterilization constitutes a really grave mutilation robbing man of a very essential prerogative.

If this is so, it follows that sterilization can be justified only by very serious reasons. The graver the mutilation, the more urgent must the motives be by which it is to be sanctioned. Man may not use his body wantonly, and is bound to preserve its members and functions intact unless some higher good is at stake. "A mutilation of this kind," writes Dr. Austin O'Malley, "since it frustrates the production and action of the human generative semen and prevents generation, is what is technically called a mortal sin against nature, unless there is sufficient cause to necessitate the frustration, such

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functions are absolutely unaffected in any way whatsoever. There is no sense of discomfort or uneasiness in the sexual tract, and what seems strangest of all to me, is the fact that the semen, so far as one can judge by ordinary means of observation, is undiminished in quantity and unchanged in character. Of course, the microscope would reveal its fatal lack." The passage is quoted by Dr. Havelock Ellis, and is taken from the letter of a medical man who had vasectomy performed on himself for prudential reasons. It appears to be the general experience that, in spite of surgical sterilization, the sexual life retains its normal complexion. In no sense is it followed by asexualization and its attendant phenomena. Dr. Mayer offers testimony to the same effect: "Menstruation und Geschlechtsleben bleiben meist normal. Die Lage von sterilisierten Männern und Frauen gleicht fast vollkommen derjenigen von Männern, die durch eine Nebenhodenentzündung, bzw. von Frauen, die durch Verwachsungen der Eileiter unfruchtbar geworden sind" (*loc. cit.*). From a moral point of view this is of vital importance, since it allows the exercise of the sexual function, but dissociates it from its natural end. The insidious character of the operation thus becomes quite obvious.

<sup>9</sup> "Dass es aber auch eine grundsätzliche Gegnerschaft gegen die Sterilisierung gibt, die diesen Eingriff so schwer bewertet, wie die Abtreibung der Leibestfrucht, ja sogar wegen ihres definitiven Charakters noch schwerer, zeigt z. B. eine Äußerung von Müller-Schürk: 'Die Operation zur Herbeiführung der Zeugungsunfähigkeit kommt stets einer partiellen Tötung gleich, in dem das Wachstum des Individuums ins Unbegrenzte vernichtet wird'" (Dr. Robert Gaupp, "Die Unfruchtbarmachung geistig und sittlich Kranker und Minderwertiger," Berlin).



as to save life, to restore as a sole means the health of the whole body, to protect society, or a similar reason."<sup>10</sup>

It may be added that there is something particularly degrading about compulsory sterilization, which might lead to very unfavorable psychical and moral reactions in the subject. For this reason Dr. Havelock Ellis would not even have it inflicted as a punishment: "We must, too, dismiss the idea of castration as a punishment; as such, it is not merely barbarous but degrading, and is unlikely to have a beneficial effect. A man who has been degraded and embittered by an enforced castration, might not be dangerous to posterity, but might very easily become a dangerous member of the society in which he actually lived."<sup>11</sup>

CHARLES BRUEHL, D.D.

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<sup>10</sup> *Op. cit.* Substantial agreement among theologians exists on this point. We quote Father Thomas Slater, S.J.: "There is some conflict of expert opinion about the physical effects and consequences of the operation, but, even if we admit Dr. Rentoul's contention that if properly performed no external deformity or other evil effects of any sort follow from it, yet physiologically and morally the operation is a serious mutilation of the human body in a most important organ. Such a mutilation can only be allowed when it is necessary in order to save the whole body, or by public authority in punishment for crime, as theologians commonly teach with St. Thomas ("Questions of Moral Theology," New York City). Against the gravity of the mutilation we have to weigh the gravity of the purpose for which it is either voluntarily suffered or authoritatively imposed. The lines of the argument by which we will have to establish the lawfulness of surgical sterilization or prove its unlawfulness are thus clearly indicated.

<sup>11</sup> *Op. cit.* "The movement in favor of castration appears to have begun in the United States. It was first advocated merely as a punishment for criminals, and especially sexual offenders. From this point of view, however, it seems to be unsatisfactory and perhaps illegitimate. In many cases castration is no punishment at all, and indeed a positive benefit. In other cases, when inflicted against the subject's will, it may produce very disturbing mental effects, leading in already degenerate or unbalanced persons to insanity, criminality, and antisocial tendencies generally, much more dangerous than the original state. Eugenic considerations, which were later brought forward, constitute a much sounder argument for castration; in this case the castration is carried out by no means in order to inflict a barbarous and degrading punishment, but, with the subject's consent, in order to protect the community from the risk of useless or mischievous members." The logic of this passage is somewhat awry, for it would seem that what is degrading for the criminal would also be degrading for everybody else.

## A "SERVING OF TABLES"

By JAMES PETERSON

Our preaching has been under fire again. The criticism this time came from the pens of laymen, and appeared from January till April in the section of *The Sign* called "Brickbats and Bouquets." The brickbats and bouquets were about equally divided, and those of us who followed the criticism month by month were probably disposed to gather up the bouquets and dodge the brickbats. But I believe there is more to be gained by asking ourselves the reason for the brickbats. The first shot was fired by a convert, but, since we are inclined to suspect converts of bringing with them their Protestant prejudices on pulpit utterances, I prefer to quote, as typical of the adverse criticism, the most pertinent passages from the letter of an educated, dyed-in-the-wool Catholic, as it appeared in the March issue:

"One outstanding fact is that, when it comes to the matter of preparing sermons that are something besides a headless, tailless mass of disconnected ideas, some priests fail absolutely. You ask the reason? To put it bluntly, such priests are *lazy*. . . .

"When a priest starts to preach on the marriage feast of Cana, for instance, wanders on to the evils of Bolshevism, touches on the school question, and concludes with a recital of the woes of poor Ireland (God save the mark!), he admits at once that he hasn't prepared a single thought—and it almost seems to me that he must take his congregation for a herd of brainless sheep.

"A priest's duties are two-fold: to offer sacrifice and to teach. How can he teach unless he preaches? And how can he preach unless he prepares? If any of my employees performed an essential function with as little thought and care as some priests give to their duty of preaching, I would promptly tell him to find a job elsewhere.

"All the priests I know are most exemplary men who can discourse intelligently, in private, on a multitude of subjects. But some of them frequently will 'preach' sermons that would debar a high-school boy from his debating society. I have actually seen a large part of an intelligent congregation turn and smile to each other, in pity and ridicule, at the end of a so-called sermon."

Thus far our critic. I suppose the first impulse of most priests on reading such a criticism from the pen of a layman would be to inveigh against his temerity in daring to criticize those to whom by divine command he owes reverence and respect. Then we might go on to show from the Parable of the Sower and the Seed that the effect of a sermon is fully as much dependent on the disposition of



the hearer as on the eloquence of the preacher, and that chief among these dispositions is docility or willingness to be taught. Perhaps we might even be led to lecture the Rev. Editor of *The Sign* on the propriety of printing such a criticism in a magazine intended primarily for the layman. Our next impulse would be to deny the charge absolutely or to offer excuses for our failures in the pulpit. In doing so, we are convinced that we are defending the honor of "the cloth," whereas I believe we are merely trying to drown the voice of an accusing conscience.

It will be remembered that some years ago *The Ecclesiastical Review* waged quite a lengthy controversy on the same subject. Priests were generally disposed to lay the blame for the lack of effective preaching at the door of our seminaries. It is but an illustration of the universal tendency to shift the blame for our failures on to other shoulders, to seek for the causes of our sins outside ourselves. But you will admit that this is neither fair nor the best way to work a cure. The first step to a cure is to admit that we are diseased, the second to find the cause, the third to apply the remedy.

Let us begin by admitting that there is room for much improvement in our preaching, and let us thank the man, layman though he be, that calls our attention to it. Now as to the cause. Is it reasonable to expect the seminaries to turn out finished preachers? No, for, however much room for improvement along these lines there may be in seminaries, the real cause of our failures lies not so much in the remote preparation for the preaching office as in the immediate preparation for the sermon. How many priests do we know whose only preparation for the Sunday sermon consists in reading over on Saturday night, when the mind is tired from several hours in the confessional, a ready-made sermon and trying to impress it on the tables of the memory as on a phonographic record for reproduction the next morning! Will the result of such a preparation, think you, be calculated to move hearts and wills, or even to enlighten minds? How many do we know who make it their boast that they never prepare for a sermon and mount the pulpit without having stored up a single thought! Is not the outcome likely to be just that described by the layman—a rambling talk that starts nowhere, leads nowhere, and ends nowhere? And perhaps our conscience will here say to us as the Prophet Nathan to David: "Thou art the man!"

The statutes of some dioceses require that priests for the first five years after ordination write out their sermons and submit them to the bishop or his delegate on the canonical visitation. It is a wise regulation, but unfortunately too seldom enforced. It supposes that a preacher must serve an apprenticeship as well as any other professional man. George Horace Lorimer, editor of *The Saturday Evening Post*, in a recent interview made a statement about young writers which, I think, applies to preachers of the Gospel as well (indeed, I should say, it applies *a fortiori*): "The thing most young writers fail to realize is that they must serve an apprenticeship. To be a doctor or a lawyer, one must also serve an apprenticeship, but it is less painful, because it is laid out along prescribed lines. The young student of medicine must have years of training at school. Then he becomes an interne, and finally starts out to build up a practice for himself—which is a long, arduous proceeding. The same thing is true, in a way, of the young writer, except that no one can teach him to write. He must teach himself."

So too, the young preacher must teach himself. And his task is much more arduous than that of the prospective writer, because it is two-fold. Not only must he make himself a master of words and have something to say, but he must study the art of delivery, which is more difficult. Moreover, the young writer has at least some criterion by which he can judge of the value of his work. The editors accept or reject it, the critics praise or blame, the public buys or refuses to buy. The preacher, and especially the Catholic priest, has no such tests. He is in most cases the sole judge of the success of his sermon. His friends, when they express an opinion, will praise extravagantly the most inane effort. The rest of his hearers will either maintain a respectful silence, or, if they criticize, will be careful that it does not come to "his reverence's" ears.

The pastor, who would be best qualified to pass judgment on the preaching of his young curate, will not say a word unless asked, because he fears to give offense. There are not many pastors with the courage of the Vicar of the London Cathedral in "Luke Delmege," who, after Luke had gone through the ordeal of his first sermon much to his own satisfaction, bluntly told him to burn the whole series of which that sermon was one. Unluckily, too, for the caliber of our preaching, there are not many Father Pardows going



about to seek honest criticism for the sake of discharging the preaching office to greater effect for the time to come.

We have advanced thus far in our investigation of the cause of pulpit failure: the blame cannot fairly be laid at the door of our seminaries. They have quite enough to do in giving the priestly candidate a solid grounding in the many branches of learning deemed necessary to fit him for his work. They must be content with teaching him what to say, leaving it to his own initiative to find the best way of saying it to his hearers. Perhaps, with a growing tendency in our larger dioceses towards the villa system for vacations, more may soon be done with regard to style and delivery, but for the present the seminary is doing all that it can. The blame then rests on the shoulders of the preacher himself, who does not take the trouble to perfect himself in what is perhaps the most difficult of all the arts—the art of persuasion. He is too lazy ('tis a hard word, but a true one) or too indifferent to climb through the hard experience of an apprenticeship to greater power in the art of preaching.

Even when the seminary has done all it can to equip him, and the priest has put himself under the discipline of careful preparation during the first years of his ministry, there is need of an immediate preparation before taking his place in the pulpit. But here I must beg to differ with our critic, who is of opinion that fifteen minutes is sufficient time for the immediate preparation. It is safe to say that most priests devote at least so much time to this important function. But for the average priest this is not enough even for the five-minute sermon. Indeed, the short sermon does not require less preparation, but rather more. Now, it is for lack of this immediate preparation, as the layman rightly says, that many sermons are dismal failures.

And why is it that this preparation is not made? I know all the stock excuses, but I pass them all by as being at the very best subterfuges. The real reason—honesty compels me to say it—is that we do not take this duty seriously enough—because our position in the priesthood in no wise depends on our power as a preacher. Our advancement, unlike that of Protestant ministers, bears little or no relation to our effectiveness in the pulpit. If we make no egregious mistakes, we are assured of our daily bread and our monthly salary. Indeed, the ability to operate an automobile often gains more favor

for the young priest in the eyes of his pastor than eloquence in preaching. If we are honest with ourselves, then we will admit that our critic goes to the very root of the matter and is not far wrong when he says that laziness is back of most failures in preaching.

But what, you will say, of a priest's many duties, which do not leave him the leisure necessary to prepare sermons? Now we have reached the last defense. It was really this position that I set out to attack; it is this rampart that I wish to demolish once and for all. I answer that there are not many priests who can honestly make that defense. And my experience is that the busiest priests are usually the best preachers also. They find time for discharging many duties, because they have reduced their work to a system. They do not dawdle all day only to discover at eleven P. M. that they have not said one word of the Divine Office. There is time and to spare for all essential duties, if only the priest be man enough to put himself into the harness of something like a rule of life. He must not let himself be governed by his whims simply because there is no task-master at his back to see that his duties are discharged punctually and well. He must call his will and his sense of duty into play. These must serve him in lieu of another man's "boss."

Nor must he indulge that other form of laziness which consists in doing "with a vengeance" what he has a taste for, and neglecting other duties, however important, which are distasteful. And here, I think, we have at last hit upon the real cause for poorly prepared sermons. There are not many lazy priests in the sense that they spend their lives in doing nothing; but I fear there are far too many that waste valuable time on mere trifles to the neglect of essential duties. There was in my class at college a boy that showed this tendency to a marked degree. None could excel him in what he had a mind to do, in what was to his liking. Unfortunately, he would select some unimportant branch like shorthand, music, or painting, and ply that with all the energy of genius to the neglect of more important branches. I shall never forget how the president of the college used to hammer away at this weakness. "First," he was wont to say, "the necessary, then the useful, then the delightful." The priest too in a large parish, it seems to me, has need of some such rule to guide him amid the constant demands that are made upon his time.



A priest's time is too precious to be frittered away on non-essentials. As a workman said of a certain college treasurer: "The Rev. Treasurer takes the shovel from my hands. He could tell me what to do, and then do something more important himself." That layman saw very clearly. And the critic of our sermons sees almost as sharply when he says: "A priest's duties are two-fold: to offer sacrifice and to teach." Had he added "and to administer the Sacraments," he would have given the essentials of priestly duty. There are other things that a priest may be called on to do, and may do with propriety, but always they must be subordinated to these. "Do this in commemoration of me," and "Go ye, therefore, and *teach* all nations, *baptizing* them in the Name of the Father, and of the Son, and of the Holy Ghost," are all the charges that Christ gave to His Apostles. And quite enough, too, if done well.

After all, the need for drawing a sharp distinction between essential and non-essential duties, between the necessary and the useful, is not of recent origin. Indeed, the Apostles themselves show us how to act when too great a demand is made upon our time. "And in those days," we read in the sixth chapter of The Acts, "the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration. Then the Twelve, calling together the multitude of the disciples, said: '*It is not reason that we should leave the word of God, and serve tables.* Wherefore, brethren, look you out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over *this business.* But *we will give ourselves continually to prayer, and to the ministry of the word*'" (Acts, vi. 1-4). Is not this passage a touchstone by which the priest of today may test the value of his activity? Must he not amid a multitude of duties limit himself, like the Apostles, to the most important—to those for which he was primarily ordained? Must he not be content to relinquish other works—good and laudable in themselves, and for which he has perhaps more taste—into the hands of the laity, in order that his real priestly work may not be negligently done?

Notice how unhesitatingly the Apostles deal with this matter. So sure were they of their proper duties, and so convinced of the

importance of these duties, that they were not willing to devote even a small portion of that time to see that the Greek and Hebrew widows were given like consideration at table. Their reply shows a little indignation, I think, that anyone should even suggest such a thing. "It is not reason," they said; or, as we should say: "Your demand is unreasonable." And are not the words, "this business," slightly contemptuous? It was not that they did not realize the importance that justice be done to the widows, for they immediately made provision for it. But they felt that their own time was far too sacred to attend personally to these matters. It seemed to them folly to neglect the more important for the less important. And they knew that their proper work must suffer, if they gave their time to serving tables. They had not forgotten that the command of the Master was to go and preach. This work was so paramount that every other faded into insignificance before it. And to do it well, they must have time for prayer and thought. "But we will give ourselves continually to prayer, and to the ministry of the word."

Many a time have I been saved from going off at a tangent—from devoting to less important matters precious time that ought to be given to the ministry of souls—by the thought of these words of the Apostles. I received my lesson in this early in my ministry. While at college, I had been sacristan for three years, and so I suppose it was only natural that I should have an eye for the proper keeping of the sanctuary and sacristy. But it made me unduly critical, and sometimes I was tempted to take over the work myself. Fortunately, I was set right before I had taken such a step.

I had on Christmas morning noticed that the flowers on the altar were withered, though placed there only the day before, and I ascribed it to the negligence of the lady sacristan to provide water of a proper temperature. In writing to one of my seminary professors, I deplored the untimely death of the flowers. He took it more seriously perhaps than I had intended, and took occasion to read me a lesson that I have never forgotten. "Let us delegate the floral decorations," he wrote. "They have an opprobrious phrase in France, '*prêtre de sacristie*.' That jibe has turned me back from the vestry many a time." Then, after describing in a playful manner how he would decorate the altar, he continues: "But most of all, I would try



to have about the altar a small bunch of backsliders and pointing to the altar a good Christmas sermon." Finally, he recalls a Christmas Eve spent with a zealous priest of his acquaintance: "After confession, late at night, he dragged me into the Italian quarter. We went to a christening and to a dance. At both festivities he made a speech in Italian. He told the Garibaldians about the divine Bambino and invited them to Mass the next morning. Well, to make a short story shorter, he touched the hearts of those Fascisti, and they came at least to a 'smoker' Christmas afternoon. Later, however, he cajoled most of them into coming to church. That was a Christmas Eve! It has been an inspiration to me ever since." "The worst thing," he concludes, "that can happen to a priest, since prohibition went into effect, is to waste precious time in worrying about comparative trifles."

Thus I was taught to distinguish between essentials and non-essentials. Now, I know well that it is only occasionally that a priest commits the fault in the form in which I was tempted to commit it, though even here I could from a limited experience mention several. But there are other occupations that might with equal justice be termed "serving tables"—occupations which, however harmless or even good in themselves, must not be made an excuse for poor preaching.

There comes to mind as I write this the image of a priest who had a very special devotion to the sick. He would visit them all daily, whether they were at home or in the hospital, while to those approaching life's close he would often go three or four times in a single day. Where an operation was necessary, he would usually take the patient to and from the hospital in his automobile. His devotion to the sick was truly edifying to see, but I do know that his preaching suffered as a consequence. Visiting the sick became a sort of hobby with him, and gradually it absorbed all his time to the neglect of other no less important duties. Had you asked him why he did not give more attention to his sermons and his instructions in the school, he would probably have told you that he had not the time. The truth was that he was riding his hobby to death, and letting other duties go by the board.

Yet, would that all priestly activity, when it is cultivated out of due proportion, were directed to a purpose as noble! But how often

does it not happen that mere social activity is made an excuse for the neglect of the preaching office! Our parish high-schools lay a pitfall here for many a young priest. The school must have its baseball nine, its football eleven, its basket-ball five, and all the rest; and there must, of course, be a manager and coach as each sport occupies the center of interest with the change of seasons. What more natural than that a priest who was something of an athlete himself in his college days should turn coach and manager to the high-school team? He must be with the boys in their daily practice; he must go with them to the games, often held at a distance; he must put through many telephone calls and write many letters to make arrangements; he must raise the money necessary to support the team. Gradually this activity becomes so enticing and assumes such importance in the priest's mind that even essential duties are sometimes crowded out or negligently done. The thought of his team's success usurps every waking moment to the exclusion of the thought of what he shall say to the people at Mass on the coming Sunday. All his interest comes to be centered in athletic sports, so that he gives grudgingly the time that must be spent in the confessional, in the school, or in the sickroom.

Much the same happens in many cases to priests who undertake to direct a lyceum. Passing over the fact that the name is a misnomer (instruction being either entirely ignored or made secondary to the purpose of amusement), I wonder sometimes whether these institutions have justified their existence. In many places they are a drain on the finances of the parish, and all the good that is accomplished after much effort and sacrifice is that a limited number of young men are amused for a few years of their lives. Be that as it may, certain it is that they are making many a young priest little more than a sort of entertainment committee of one for the young men of the parish. The evening, which is the best time for preparing sermons and for intellectual pursuits, is invariably spent at the lyceum over the card-table, the pool table, or at the bowling alleys. Besides neglecting his sermons for the sake of these lesser things, such a priest generally detracts from his authority in the pulpit by becoming a boon companion of the young men. Nowhere do faults rise so easily to the surface as at games, and young men are quick to detect them in the priest.



I might go on to mention other forms of activity that should be grouped with these, such as the directing of plays by priests. But enough has been said to make my point. Now, I would not be misunderstood. I am not condemning all these activities as un priestly. I am not saying that a priest should not engage in them. I am only insisting that they must not take first place in his heart and mind, that they must not occupy the place that should be held by prayer and preaching. I am only saying that, if a choice must be made because one has too much to do, because one is "too busy," it is these activities that must be sacrificed for the sake of more important duties, not *vice versa*.

The social activities of a parish, like the floral decorations, can be delegated; preaching cannot. In nearly every parish are found laymen who are only too willing to do something for the love of God and the Church. And often they are far better equipped for making a success of social affairs than the priest. All they need is a little encouragement and supervision. The priest need only indicate to them the lines along which he wants them to work and show by his attitude that he is interested in what is accomplished. A meeting with the officers once or twice a month, a short visit to the scene of operations a few times each week, and the work is done.

But is not this discouraging activity in the priest? No, only in the less important things. I am supposing that the choice lies between the more important duties of the priesthood and social activities, not between these and idleness. If the latter were the choice, then, I should say, by all means let him go on with the social work. It will at least keep him out of harm's way, even though it should accomplish little else.

By thus curtailing our non-essential activities, we can gain the time necessary to prepare a sermon, which, if not a masterpiece of pulpit oratory, will at least be free from the defects pointed out by our critic. It is presumption on our part to depend on the "dabitur vobis," when we have not done our part of the work before mounting the pulpit. The words of Our Lord in which He bids His Apostles "take no thought how or what to speak," refer, as appears from the context and as Cardinal Gibbons remarks in "The Ambassador of Christ" (p. 290), "to those critical and perilous times when the Apostles were brought before kings and governors, and

when they were exhorted to proclaim their faith in Christ at the risk of their life. It has no application, therefore, to the ordinary preaching of the Gospel, and it cannot be justly cited as a plea for exempting us from the obligation of studious application before announcing the Word of God."

No matter what has been our application to clerical studies in the seminary, no matter how many years we have exercised the preaching office, we still have need of some immediate preparation, if we are to avoid tedious repetitions and jumbled thoughts. To preach a really good sermon requires much prayerful thought, and this as a rule cannot take place amid the noisy distractions of the world. Some retirement to the mountain of prayer there must be, or else the priestly spirit will evaporate and leave behind only a soul living by the maxims of the world. And how can such a soul speak with power and unction of heavenly things? Then, what has been so gathered in prayerful retirement, must be transposed into a thought and idiom that cannot fail to be understood by the dumbest head in the congregation. This is at first a conscious and often a very laborious process. But, unless it is done in the early stages of priestly life, there is every likelihood that the priest will go on to the end of his days preaching a theological jargon that will be quite incomprehensible to the man in the pew.



## THE BENEFITS OF CLOSED RETREATS FOR THE PARISH

By EDWARD F. GARESCHE, S.J.

If all our pastors realized what extraordinary good results would follow in the life of their parish by having some of their parishioners make what is called a closed retreat, made in a house of retreats quite apart from the distractions and occupations of every day, they would undoubtedly be the greatest promoters of this movement, as some of them indeed are already. It is true that a mission has an excellent influence on the life of a parish. It is, so to say, a spiritual spring-cleaning which removes the dust of worldliness and indifference, and restores the parish to a degree of cleanliness and fervor. But there is an efficacy in a closed retreat which is even superior to that of a mission. In such a retreat, the number of those influenced is not so great, but the effect upon each individual is more definite and intense. Men see more clearly their personal duty toward the parish. The special work which they can do is more definitely put before them; and, while the culmination of the mission lies in a fervent Confession and Communion, the crown of the retreat comes with the good resolutions taken by the retreatants—definite and practical resolves which always have to do more or less directly with the welfare of the parish.

The priests who direct retreats are very well aware of the need of the lay apostolate in the parish, and are conscious of their duty to encourage the retreatants to coöperate with their pastors. Indeed, every prudent director makes it a point to speak to the men about helping their parish-priest, and to give them definite suggestions as to what they can do in behalf of the parish. It is this practice which makes the retreat especially effective in developing leaders for parish work, though of course the ordinary exercises of the retreat, in proportion as they stimulate personal zeal, likewise further the interests of the parish. When the retreatant looks about for an opportunity to exercise his zeal, the first thought which comes to him is how to do more for his parish and his pastor.

As he studies the times in which we live, every thoughtful priest becomes more and more convinced that former methods of parish

management have to be modified and adapted to new needs. The apostolate of the laity becomes constantly of greater and greater importance as time goes on. Even to maintain the present position of the Church, necessitates the aid of a well-organized laity. There are hundred of thousands of Catholic children to be instructed lest they fall away from the Faith, and we stand in need of volunteers among the laity to give this instruction. Out of the four million Catholic children of school age in the United States only about two million can find room in our parish schools. We have to fall back upon lay volunteers to educate others. Again, the Catholic young folk require societies and organizations to provide for them Catholic companionship, to afford them the opportunity for making Catholic acquaintances, and to find for many of them at least a partner for life. The cause of Catholic literature likewise needs the coöperation of the laity, if we are to use effectively this singularly promising means of apostolate. Thus, all these activities call for men and women animated by the spirit of fervor and zeal that is usually inspired by the making of a closed retreat.

The fallen-away Catholics of the parish and the non-Catholics whom the priest cannot reach, may be influenced and helped through the fervor of lay apostles. But for this excellent end it is necessary that the lay folk should be impelled to a special degree of fervor and self-sacrifice, and in no way can this be accomplished so well as through the influence of the closed retreat. Again, every priest knows the difficulty of keeping parish societies in a fervent and flourishing state. Yet this is a possibility only where the officers are sufficiently earnest and self-sacrificing. Such earnestness and self-sacrifice may be secured through a fervent retreat.

In every parish there are some individuals and even families whom the pastor would like very much to see become more fervent and more frequent communicants and more edifying in their practical Catholic life. These individuals are tepid and cold, and seem to prize their religion very little. They do what is barely necessary to keep within the pale of the Church; but, if they could be stirred up to greater interest and enthusiasm, they would then become really good Catholics. The problem is how to get them to realize their duties and the opportunities which their holy Faith affords. Such persons may often be wonderfully moved and stirred from their



apathy and lukewarmness by the spiritual exercises made during a closed retreat. A mission may leave them cold, because during a mission, even if they come to the instructions, the preoccupations of their daily life accompany them, and they go directly from the mission exercises to their ordinary life of distraction and worldliness. But, if they can be persuaded to make a retreat in a house devoted to the spiritual exercises, they can hardly escape the tremendous logic of the sublime truths, which in a closed retreat are brought home to them with a vividness new to their experience.

The quiet and seclusion of the House of Retreats, the novel yet pleasant and edifying surroundings, the direct and personal exhortations and suggestions of the Retreat Master, the good example of their fellow-retreatants, above all their complete freedom from the usual distractions and preoccupations of everyday life, make them think more deeply, realize more vividly, and resolve more effectively than would otherwise be possible. They emerge from the retreat new men, and their gratitude and the depth of their appreciation of the retreat is often in direct proportion to the apathy and indifference with which they entered. In fact, it is interesting to observe that a retreat made for the first time often produces an almost startling effect upon tepid souls. The fervor of their reaction to these moving thoughts and powerful motives is touching to behold. When they return for a retreat, perhaps even for the tenth or twelfth time, they will indeed be moved and impressed as before, but no succeeding experience will ever quite compare for vivid and heart-shaking efficacy with the first awakening of their souls through the spiritual exercises.

Beholding this spiritual renaissance with all its touching manifestations of gratitude, of fervor, of a desire to take part in the active work of the Church, of a new loyalty in all things Catholic, and of a sometimes piteous regret for lost opportunities, the Retreat Master is often prone to reflect how much good lies dormant in the heart of even the tepid and careless Catholic, and how great a part of his indifference, apathy and sloth in religious matters is due to a want of such instruction and opportunity as comes through the closed retreat.

If we could arrange so that all our people, and especially those who are most poorly instructed, most aloof from religious influences,

and most sorely in need of the religious spirit, could make each year a closed retreat, what wonderful fruits of increased personal holiness and added zeal we should soon behold among our lay folk! As it is now, the accommodations for lay retreatants are, in our country, altogether inadequate. Lamentably few houses of retreat exist in our vast and thronging nation, and these are accessible only to a fraction of our people. Is it then a wonder that we have to deplore the difficulty of stirring up the sluggish and of bringing back the disaffected, and that we so often have to discuss the problem of how to train up leaders and how to give permanence to our Catholic organizations? By multiplying Houses of Retreat, by organizing this movement to such an extent that every center of population may be within easy reach of a Retreat House, by making the work diocesan and parochial, as has been so successfully done in other countries, we can put the strong and life-giving medicine of the spiritual exercises within reach of every Catholic soul.

The difficulty is often raised by devoted priests that the very ones in their parish who are most in need of a Retreat, and whom they would most like to see reaping its benefits, are the very ones whom it is most difficult to reach and prevail upon to make a retreat. This is quite natural and to be expected, but the parish priest may find a solution for his difficulty by first sending to the Retreat House a group of parishioners who are already good Catholics, and who can be induced without too much difficulty to go and make a retreat. They will return glowing with zeal, their minds still so full of the suggestions made by the Retreat Master that they become genuine apostles and help in the practical work of their parish. They will come to the priest and volunteer their services to help him, and he can thus send them out to awaken the fervor of the less well disposed members of the parish in the good work of making a retreat.

Long experience has shown that the men and women who have made retreats are the most effective apostles of the movement. The personal enthusiasm and appreciation which they feel as a result of their own experiences, make them convincing advocates. They can tell of their own impressions, communicate their own ardor, and by what they say they beget in their hearers a personal desire to go through the same experience and reap like benefits. Or at least through their friendships and connections, they will urge and



beseech others to go and make a retreat until at length they succeed by dint of sheer perseverance.

#### THE CLOSED RETREAT AND CATHOLIC ORGANIZATIONS

The priest who is especially interested in Catholic organizations, whether parochial, diocesan or of a national character, has very often to regret and deplore a certain want of perseverance and consistency in the work of such societies. They rise and fall with disconcerting variableness. Now they promise great things and prepare excellent programs; again, and only a short time after it may be, they reveal all the signs of disintegration. The strenuous effort of the priest in charge only avails for a short time to keep them active. He is puzzled to know why they languish and threaten to die out when they began so well and gave promise of such great things. Is not the greatest and most fundamental reason for this tendency of Catholic organizations to decline, to be found in the want of self-sacrificing and devoted leadership? To make any organization succeed, requires a singular degree of self-devotion and perseverance. This in turn demands men and women who are full of the spirit of faith and Christ-like in their self-sacrificing charity. Where can such individuals be better trained and instructed, and where can they acquire the spirit of self-devotion and perseverance more surely than in the exercises of a closed retreat? There they have put before them the most powerful motives in existence—motives which have their source in the deepest and most fundamental supernatural truths of religion, and which from time immemorial have given power to the will and courage to the heart of all the Saints of the Church. These sublime truths are presented to them with such vivid and logical convincingness, and in such an atmosphere of thought and prayer withal, that like favorable conditions are scarcely possible amid the ordinary distractions of daily life. It is not what we know, but what we realize and appreciate of the truths of faith, that moves the will. A retreat is an exercise in realization. Its purpose is to enlighten the intelligence by self-knowledge. Self-knowledge begets shame and confusion over the past with a definite purpose of amendment. Thence follow definite resolutions. Add to this that nearly every Retreat Master makes practical applications and draws definite conclusions along the lines of the lay apostolate, so

that the retreatants who have ability for leadership, are stimulated to think and to resolve along these definite lines.

The loyalty and reasonable docility of the officers of Catholic organizations are also admirably fostered by means of these retreats. We all know that, owing to the weakness of human nature, it is not always easy for the officers of Catholic organizations to accept guidance as they should. They are entitled, indeed, to their due share of consideration and responsibility. We ought always to remember what His Holiness, the late Pope Pius X, said to the Bishops of Italy about the activities of Catholic lay people. He declared that the laity, in so far as their organizations are Catholic, **must** be subject indeed to the guidance and direction of the authorities of the Church, nevertheless they themselves have a right, since they are responsible for their undertakings, to a due share of credit and authority. But it is hard to draw the line, and differences of opinion will be sure to arise. Sometimes the priest may be a little too exacting. Sometimes the lay people overstep their province and encroach upon ecclesiastical authority. In either case the officers of the organization need a good deal of virtue, and solid virtue at that, to submit gracefully. If they have made a good retreat, this virtue will not be wanting to them, and they will know how to bow gracefully and yield in many points.

In this connection the experience of priests and religious will be of immense service to them in estimating the value of a retreat to the laity. If they themselves have made a very fervent retreat, they know that the work of the year is pretty well guaranteed as to its fervor and permanence. The same spiritual exercises which so strengthened and comforted them, will render similar service to the laity.

Again, disputes and cliques, personal likes and dislikes, selfish ambition, and similar weaknesses of our poor human nature, often sadly interfere with the success of Catholic organizations. Extraordinary blindness seems to keep those who are fighting and disturbing the peace of the organization from realizing how selfish and unwise they are to conduct themselves so. But it is prodigiously hard to make them see the wrong they are doing and the folly of their course. In fact, they become more and more stubborn

as the strife proceeds. How can we help them to come to their senses?

One very effective way is to get them to make retreats. In the quiet and thoughtful atmosphere of a Retreat House, they have the best opportunity to enter into themselves, to examine their own motives, to call themselves to account. They can be made more tolerant of others, can be taught to realize the meaning of the precept of charity and the application of the golden rule to their own conduct. It requires an immensely powerful influence to swing them away from their set prejudices and personal ambition. But the spiritual exercises supply such an influence. This is well understood in countries like Holland and Germany, where the very force of circumstances has compelled a great development of Catholic organizations. It is in the Houses of Retreat, which have been so marvelously multiplied in these countries, that the leaders of Catholic activities have been trained and inspired.

The need of parish organizations to meet the changed conditions of the time, is daily more and more perceived by the clergy, but they are often very much puzzled to find some plan for organizing their people which will be successful and permanent. First of all, the multifarious interests and distractions of modern life have brought with them difficulties to parish organizations undreamt of by our forebears. Many good people will join the existing societies, or even organize new ones, but when it comes to attending meetings faithfully and keeping up the activities proposed, they find too many other things claiming their attention. There are amusements, social gatherings, entertainments of every kind, clubs and public functions, so that the people can hardly find one night a week to devote to exclusively religious meetings and activities. Thus the parish-priest feels that his parish societies are a very dubious recourse when he needs workers. He is likely to find his active helpers dwindling down to a faithful handful on whom he has to call more frequently than he cares to do, and who have to bear a disproportionate share of the parish burdens.

But, if he has in the parish a group of men and women who have recently made closed retreats, or, better still, who have the habit of making a closed retreat every year, he knows that they are willing to go to great lengths in order to be of service to him. They have



convinced themselves, in the quiet reflections of a retreat, that it is not only a duty but a sublime privilege to assist the priest in his labors, and this realization makes them eager to respond to his appeals. It is true that the ordinary parish retreats of from three days to a week, of morning and evening instructions, accomplish a great deal and increase the coöperation given the pastor, but, when people come to church only for one or two instructions a day and spend the rest of the time in distracting occupations, the effect of such a parish retreat upon each individual is not to be compared to that which comes from complete seclusion in a religious atmosphere, with four or five direct and practical instructions each day, with removal from exterior distractions, and with every help given for thought and prayer.

St. Alphonsus Liguori says that the sermons given in churches are very good in themselves, but, if those who hear them do not apply themselves to reflect on what they have listened to, they get little profit therefrom. It is reflection which begets holy resolutions, and this reflection requires solitude. Now solitude is almost impossible nowadays for most people, unless they have an opportunity to make a closed retreat. In their homes and places of business, even with the best of good will, they can hardly keep recollected, and so the instructions of the mission or parish retreat do not sink in as they would in a closed retreat.

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### Lights and Candles in the Liturgy

(Continued)

Ecclesiastical writers of the Middle Ages have much to say about the symbolic meaning of our wax candles. With St. Anselm, they see in the pure, spotless pillar of wax an image of the virginal body of Jesus Christ: the wick stands for His soul, and the bright flame on the summit of the lighted candle is for them a fitting symbol of His Godhead. This symbolism applies in a peculiar manner to the stately Paschal candle, but is equally true of the humble tapers of everyday use. *Cera Christi humanitatem designat*; and again: *cereus rutilans illam humanitatem designat quæ illuminavit omnem hominem venientem in hunc mundum*, as Amalarius says in his liturgical commentary (*De eccl. off.*, V, 17, 18).

The idea which gave rise to this universally accepted mystical interpretation was the erroneous notion concerning the nature of bees, which medieval writers had inherited from the old philosophers and poets. The pure, fragrant wax of our candles is produced by the bee, about whose parthenogenesis no one entertained any doubt—that is, its propagating itself without the contamination of sensual indulgence. That great naturalist, Pliny the Elder, held this opinion, and Virgil, whose authority and influence upon the medieval mind was paramount, repeats it in his own sonorous hexameters:

*Illum adeo placuisse apibus mirabere morem,  
Quod neque concubitu indulgent, nec corpora segnes  
In Venerem solvunt, aut fetus nixibus edunt:  
Verum ipsæ e foliis natos, et suavis herbis  
Ore legunt. . . .* (Georgics, IV, 197 sqq.)

“The consecrated candles,” says Rupert of Deutz, “are for us an appropriate figure of that which in Christ was visible to the eye, to wit, His human flesh. For, even as the bee produces the wax with its honey by a virginal process, so did the Virgin Mary give birth to Christ, the God-man, without loss to her virginal integrity.” Then he repeats in his own words the above-mentioned lines of

Virgil: *apes namque neque ullo concubitu miscentur, neque libidine solvuntur, nullis partus doloribus concutiuntur, et subito magnum filiorum examen emittunt, de foliis et herbis ore suo prolem legentes* (*De div. off.*, III, 25).

At first candles were not placed upon the table of the altar, but stood around it upon the ground. Christian archeology is rich in allusions to candles and candlesticks. The Emperor Constantine the Great, according to the *Liber pontificalis*, presented many candlesticks of gold and silver to the basilicas which he erected or transformed in the imperial city. Candles, as well as lamps, were fixed on the *ciborium* above the altar (on either side of the professional cross) or on the pillars of churches. St. Paulinus speaks of candelabra affixed to each pillar of the Church of St. Felix, so that the pillar itself may be called a huge candlestick:

. . . . . *vel circumfixa per omnes*  
*Ordine diverso quasi candelabra columnas,*  
*Depictas extante gerunt quæ cuspide seras,*  
*Lumina ut inclusis reddantur odore papyris.*  
 (Patrol. Lat., LXI, col. 886.)

St. Jerome bears witness to the universal practice in the East of lighting candles at the singing of the Gospel. In the Western Church, from the fifth century onwards, candles were burning throughout the Eucharistic Sacrifice. But there is no mention of their being placed on the altar itself prior to the twelfth century, for up till then candles and candlesticks were placed on the floor at the corners of the altar. The various books of *Consuetudines* of religious Orders often prescribe the burning of many candles, but they invariably state that they are to be placed before or around the altar—never upon it. Thus, the *consuetudines* of Citeaux of 1118 prescribe that on Good Friday, prior to the Office, two candles should be lighted near the altar, as is customary on festive days (*ut mos est festivis diebus*). But Durandus, a century later, speaks of the crucifix upon the altar standing between two candlesticks. When, therefore, Berno of Reichenau affirms in the eleventh century that Mass is never said without lights, it must be understood that these candles were not on the altar itself, but in front of, or around it. His words, however, merit to be quoted, as showing once more the important place candles hold in the Liturgy and sym-



bolism of the Church: *Juxta Romanum ordinem numquam Missam absque lumine celebramus, non utique ad depellendas tenebras, cum sit clara dies, sed potius in typum illius luminis, cujus sacramenta ibi conficimus, sine quo in meridie palpamus sicut in nocte* (Microl., II).

Here it may be useful to state what is the law of the Church today with regard to the number of candles to be lighted at Mass, and the quality of these liturgical lights. In the middle of every altar there must be a cross (or rather, according to the *Cæremoniale Episcop.*, a crucifix), and at least two candlesticks with their candles. On the high altar there should be six candlesticks, of a size worthy of the altar. In front of these, on a lower gradin, smaller candlesticks may be placed to be lighted at low Masses only. The rules about the lighting of candles are as follows: At low Mass, two candles are lit, and the rubrics prescribe even a third, to be lit at the *Sanctus* and extinguished after the Communion. However this rubric (*Rubric. gen.*, XX) is more often honored in the breach than in the keeping, and the Sacred Congregation of Rites (June 9, 1877) tolerates the omission where an established custom sanctions it. At a High Mass, and at all solemn offices, six candles are lit; at a *Missa Cantata*, four or even six candles may be lit, especially on Sundays at the parochial Mass or on any more solemn occasion.

The liturgical candles need not be made exclusively of pure beeswax, but may be mixed with other suitable substances. According to a Decree of the Sacred Congregation of Rites of December 14, 1904, the Paschal Candle, the two candles for Low Mass, and the twelve candles required by law for Benediction and Exposition of the Blessed Sacrament, must contain at least 65 per cent of pure beeswax. All other candles used on any altar, for liturgical purposes, must contain at least 25 per cent of beeswax. These regulations show the necessity of dealing with reputable firms only; as a matter of fact, Catholic firms of candle-makers are wont to stamp the percentage of beeswax on their candles (cfr. Fortescue, "The Cerem. of the Rom. Rite," p. 7).

## II. THE PASCHAL CANDLE

One of the most gorgeous liturgical rites is assuredly the blessing of the Paschal candle on Holy Saturday, preceded by the scarcely less impressive ceremony of the blessing of the fire and the proces-

sion with the three-branched candlestick. The blessing of a stately column (or pillar) of wax on the night before Easter is of great antiquity. Some have attributed the origin of the ceremony to St. Gregory the Great, but St. Gregory speaks of the Paschal candle as of something already known to all. The *Exultet* is found in all Sacramentaries, the Gelasian (end of fifth century) among them. The *Missale Gothicum* unhesitatingly attributes the composition of the *Exultet* to St. Augustine (*cum adhuc diaconus esset, edidit et cecinit*). As a matter of fact, in his "City of God," St. Augustine quotes some verses of his own composition, which he wrote *in laudem quadam Cerei*. The verses are as follows:

*Hæc tua sunt, bona sunt, quia tu bonus ista creasti,  
Nil nostrum est in eis, nisi quod peccamus amantes,  
Ordine neglecto, pro te, quod conditur abs te.*

(*De Civitate Dei*, XV, 22.)

These verses are not to be found in the *Exultet*, for, according to an ancient Pontifical of Poitiers, St. Jerome is believed to have struck them out. It may be also that St. Augustine composed some poem in praise of the Paschal candle, totally different from any formula of blessing which may have been in use then, but his emphasis in speaking simply of the *Candle* deserves attention, for it suggests the idea that, among all the liturgical lights then in use, the Paschal candle occupied a place of honor.

It must be remembered that the long Office which now fills so many hours of the morning of Holy Saturday is really an anticipation. In the early centuries of the Church, these Offices began towards the evening of Saturday and lasted well on into the early hours of Easter morning. The Easter Vigil was celebrated with immense solemnity during the centuries which followed the Peace of the Church, and up till about the twelfth or thirteenth century. The first requisite for so long a nocturnal season was light—hence the blessing of fire and light opens the long Vigil. The fire blessed on Holy Saturday should be obtained from a piece of flint—else the symbolism of the ceremony is made void, for in the first prayer the Church speaks thus: "O God who hast bestowed on the faithful the fire of Thy brightness by Thy Son, who is the corner stone, sanctify this new fire produced from a flint . . . and grant

. . . that with pure minds we may be able to arrive at the festival of perpetual light."

From the fire thus obtained, the deacon lights the three-branched candlestick, and eventually the Paschal candle and all the other lamps and candles of the church. The three-branched candlestick with its flickering lights is the *Lumen Christi*—the symbol of Christ's return from the darkness of the grave. The deacon's *Lumen Christi* is indeed a shout of joy and triumph, thrice repeated, and reëchoed by the people's answer: *Deo Gratias*.

As for the *Exultet* itself, in no other liturgical piece do we find such lyrical inspiration, such enthusiasm mixed with the most admirable and significant symbolism. Our wax pillar is the Church's offering to her Lord, a symbol of the pillar of light which guided the people of God: "We beseech Thee, therefore, O Lord, that this taper, consecrated to Thy name, to destroy the darkness of this night, may continue unfailing, and, being received as an odor of sweetness, may be mingled with the heavenly lights. May the morning star find its flame alive, that star, I say, which knows no setting; He who, returning from the grave, serenely shone upon mankind." In this last clause we have the keynote of all this pomp of language and action: our lighted wax pillar represents Christ Himself—the true light of mankind—*qui regressus ab inferis, humano generi serenus illuxit*. And, to show yet more plainly what is signified, five grains of incense are inserted into the pillar of wax, to represent the five wounds of our Lord, so that the Paschal candle is, as it were, Christ Himself, smiling upon His people, even as He stood amid the eleven on the first Easter day, greeting them with words of ineffable tenderness, and showing them the marks in His hands, and feet, and side, so that, having seen Him, they were glad: *Gavisī sunt discipuli, viso Domino*.

### III. CANDLES AT BAPTISM, FUNERALS, ETC.

Baptism is an illumination of the soul by the light of faith: "You were heretofore darkness," says St. Paul, "but now light in the Lord" (Eph., v. 8); and the Hebrews are exhorted to call to mind the days when they first received the light from above: "Call to mind the former days, wherein, being illuminated, you endured a great fight . . ." (Heb., x. 32). Baptism is φωτισμός



(*illuminatio*), in the highest sense of the word. Hence the use of lamps, or tapers, in connection with the baptismal ritual, goes back to the very beginning of the Church, certainly beyond the era of the Peace. Lighted tapers were carried by the white-robed neophytes in the procession from the baptistry to the Church. The church itself was brilliantly lit up and sometimes the whole city was illuminated, so that, according to chroniclers, such was the brightness of the Easter night that it vied with that of day.

The lighted candle is still retained in our baptismal ceremonial. The words which the priest addresses to the catechumen (or the god-parent), as he presents the candle, sufficiently show the symbolic meaning of the rite: "Receive this burning light, and keep thy baptism, so as to be without blame: keep the commandments of God, that, when the Lord shall come to the nuptials, thou mayest meet Him in the company of all the Saints in the heavenly court, and live for ever and ever. Amen."

In an "Exercise" whereby she calls to mind the various rites of her own baptism in order thereby to renew in her the graces then received, St. Gertrude sums up the sentiments with which we too should occasionally think of our own baptismal regeneration. Recalling to mind the lighted candle that was put in her hand, the Saint prays thus: "O Jesus, Thou unfailing Light, kindle within me evermore the glowing lamp of Thy love, and teach me how to keep my baptism pure and without reproach, that I may appear with humble confidence when I am summoned to Thy divine espousals, and be accounted worthy to enter into the joys of the life that never ends, and see Thee, O Thou true Light, and gaze upon the beauty of Thy divine countenance" (Exercise I).

We have seen already that even the pagans were wont to burn tapers or lamps on the tombs of the dead. For this very reason, and for fear of superstitious abuses, the use of candles was at first somewhat restricted. However, it has been a practice of Christians, dating back to time immemorial, to carry lights at funerals. Thus, we read in the Acts of St. Cyprian that, when his body was carried to the tomb, candles or torches were carried before it.

Lighted candles are offered to the bishop by the recently ordained levites and priests, also by Abbots and Bishops at their blessing or consecration. No ceremony, in fact, of any importance, and

scarcely any Sacrament, is ever administered without lighted candles. The pagans of old styled the early Christians *Gens lucifuga* (people who shunned light, or loved darkness). The very opposite is the truth: the Catholic Church loves light, understands its symbolism, and uses it on every possible occasion, carrying out even in this material and literal manner her Lord's recommendation: "Walk whilst you have the light, that the darkness overtake you not . . . believe in the light, that you may be the children of light" (John, xii. 35, 36).

## IV

The candles which Holy Church blesses with so much solemnity upon Candlemas Day, and uses so extensively in her liturgical worship, are not merely intended to enhance the beauty of her services, or even to show forth the joy with which she serves her Lord: they are in themselves *Sacramentals*, that is, they receive, through the exorcisms and blessings of which they are the objects, an inherent sacredness, so that, if they be used with faith, a supernatural virtue will issue from them, even as a divine power issued from our Lord when the hem of His garments was touched by the hand of trustful faith. A thoughtful perusal of the prayers with which candles are blessed, will show how farreaching is the power of the Church to attach a spiritual virtue to material objects. In the first prayer of the rite of blessing candles, Holy Church prays that God would bless and consecrate them for the welfare of the soul and body of man (*ut has candelas ad usus hominum et sanitatem corporum et animarum, sive in terra, sive in aquis . . . benedicere et sanctificare digneris*).

In the second prayer we ask that we may be found worthy to be presented in the holy temple of God's glory, because now, burning with the fire of most sweet charity, we offer these candles in His earthly temple. The third prayer points out that our lighted tapers are symbols of the light of faith; even as these candles, being lit, dispel the darkness of night, so may our hearts be freed from the blindness of sin, being enlightened by an invisible light, to wit, the splendor of the Holy Ghost dwelling in us (*ut purgato mentis oculo ea cernere possimus, quæ tibi sunt placita, et nostræ saluti utilia;*

*quatenus post hujus sæculi caliginosa discrimina, ad lucem indeficientem pervenire mereamur).*

From the wording of these prayers we must infer that the faithful should keep blessed candles in their homes, and light them in times of trial or peril. They are a protection against temporal and spiritual ills, both on land and sea (*sive in terra, sive in aquis*). They might be lighted to great advantage when we are in temptation, or when sorrow weighs heavily upon us. According to St. Jerome, whom we quoted in a preceding paper (cfr. THE HOMILETIC AND PASTORAL REVIEW, July, 1925), lights and candles signify joy. The merry flame of a blessed candle will, by God's grace and in reward of our faith, dispel the gloom that depresses our spirit—only, these precious Sacramentals must be used with true and humble faith, not with anxious or self-confident superstition. The enemy of our souls is the prince of darkness: he hates God who is all Light, and includes in his hatred even the light of our humble tapers and candles, for "everyone that doth evil, hateth the light, and cometh not to the light, that his works may not be reprovèd" (John, iii. 20).



# SOME PROBLEMS IN RURAL FINANCE

By WILLIAM SCHAEFERS

## I

The history of parish progress is in a large measure a history of finance. For money is so essential generally to our parochial progress that a serious lack of it would mean something akin to a calamity. No pastor, however much he may dislike to "talk money," can get away from the plain fact that to plan a parochial expansion means tripling the budget; and that means to talk money. These are boom days. Even the least financially-minded pastor knows that this boom, especially in urban centers, calls for larger churches or more churches, for larger schools or more schools, and for increased residential quarters. But property, material and labor are high. To build, therefore, is expensive.

Yet an expensive building program cannot be shunned, because one must consider the important matter of souls. Thus, you must have the material equipment, the needed facilities must be on the ground. So, despite the horrors of a money campaign, the pastor of a parish is forced to build when he feels the pinch caused by the pressure of an increasing parochial population. Either he must erect new buildings, or enlarge those which are already established. When the saturation point has been reached in one parish, a new parish must be established. This is Progress—and it entails great expense.

## II

A continued call for money is almost inevitable, especially in territories or regions where the Church enjoys a steady, heavy influx of Catholic immigration. This call for money, of course, can be made in a proper spirit and manner. A pastor who plans an expansion program need not necessarily "eat, drink, and breathe money." If he does, let him be prepared for a titanic struggle. Our Bishops tell us to use tact in the matter. Happy is the pastor who has that faculty, the knack of getting money from his people for parish needs without much trouble. The best-minded pastors are frequently

staggered by the force of organized stubbornness in their parish among men who belong to that class known as misers.

### III

There is a great difference between urban and rural finance, with the scales tilting in favor of the former. We may point out at least three major reasons to prove the point: first, there is the aggregation of people in urban districts; secondly, by reason of this aggregation of people, there is aggregation of wealth; thirdly, it is comparatively easy for city pastors to secure "cheap money"—loans for a long period of time that carry a low interest-rate.

The first stroke of the financial policy of successful city pastors has always been to try for a minimum amount from each of his many families. The more families he has, the greater his chances for success. Then the wealth in his parish is tested, when large individual donations are sought. Finally, if (as is usually the case) a debt must be contracted, the city pastor is easily able to secure cheap money. Money lenders do not hesitate to loan money to growing parishes that have good city property, whose value and whose building values are on the increase. Cheap loans, with an interest rate as low even as 4 per cent and for long terms, are ordinarily procurable. Thus, the interest cost of the debt is not so fearfully heavy.

### IV

But the circumstances and conditions affecting the financial phase in the life of our rural parishes are altogether different and much less favorable. Here the task is more difficult, the burdens heavier. For things are just reversed in the country: there is a lack of numbers and a lack of wealth, and borrowed money at a low interest rate is seldom procurable. It must be mentioned here that, contrary to urban opinion, the average farmer is by no means wealthy. Agricultural statistics prepared by competent men show that one-half of the farmers in America are in debt, and that seventy per cent of the remaining half are just able to make ends meet. The soil has fallen from its first estate of natural richness.

It is very easy to draw an indictment of the farmer. It is frequently done. It is charged that he does not farm scientifically

enough, that he neglects to develop all his sources of income. Yet the truth is that the farmer is doing all that he can. It were well for ecclesiastical financiers, when discussing rural finances, to recognize the fact that the prosperity of the farmer depends upon the failure of a crop either at home or abroad. Surely his prosperity hangs by a slender thread! If his crop fails, he receives a high price for the little he has raised; if his crop is good and there is a failure abroad, he receives a high price for the abundance he has raised; if his crop and the crop abroad are good, he will have to sell his produce for a price that will net him nothing after deducting his wage (which is less than what common labor receives in industry)—and there still remains the item of depreciation and depletion.

All this may seem to be an unnecessary mass of detail and *extra rem*. But, unless the farmer's financial situation is well understood, no intelligent discussion of the financial life in his parish is possible.

## V

In the country, therefore, we deal not only with a population that is small, but also with a population that is not wealthy. You must thus deal with a pocketbook whose income is very uncertain.

It should be mentioned here, by way of fair comparison, that the rural parish has one advantage: it can buy property cheaply. Yet this item does not count for as much as one would suppose. In the sum total, it offers no solace. A block of five acres, or a village block, is cheap, remains cheap, and adds practically nothing to the value of a parochial plant.

Appreciate, if you can, the task of the pastor of a rural parish in the West, where the numerical strength ranges from thirty to seventy families per parish, and who must build. Building in the country is just as expensive as in urban centers—even more expensive, especially in parishes removed from the railroad. Thus, the rural pastor, counting but fifty families in his parish, is hard put when he must build or improve extensively. He will not plan beautifully, for then the farmer, strictly a utilitarian, might make him a target for much heckling. The wise rural pastor, as his good sense will urge, builds what is sufficient to meet existing needs; and something that is substantial and ordinary. The fact that he has but few families to collect from, forces him to strike for a high



average donation from each family. Let us suppose that \$15,000 is needed—not a very great amount. Yet in hundreds of rural parishes this would mean *a rock-bottom minimum of \$300 per family*, a high pressure. An additional pressure is added if all do not respond. For, if only five families fail, it means a \$1,500 loss—a ten per cent loss. This is a very low computation. Financiers usually reckon on a 20 per cent loss in cash on a total subscription, or assessment amount. But suppose sixty families had to raise \$40,000. This would bring you into still deeper water, a demand of a minimum of \$666 per family. Often enough, too often, small rural parishes must face such a proposition.

This single fact of numerical weakness is, doubtless, one of the most difficult obstacles for rural finance to hurdle. There is no lack of rural generosity; on the contrary, the wonder is the largeness of rural generosity.

## VI

A further serious complication in rural finance is the matter of loans. Debts are exceptionally serious in parishes where diocesan authority forbids the mortgaging of church property. In cases of this kind—and there are many—eliminate with one stroke the probability of securing loans from money centers. Nor will village banks finance a parish debt, unless the property is mortgaged. Thus, the struggle leads to securing money from friendly individuals, which in most cases means short terms and a high interest-rate.

The burden of (say) only a \$15,000 debt under such conditions cannot be fully appreciated by ecclesiastical financiers, unless they know what the ordinary annual budget of such a parish amounts to—\$3,000 or \$3,500. Hence, an added interest-burden of \$600 means, for example, to increase by 18 per cent the ordinary budget—which lessens, in proportion, the capacity of that parish to pay off the principal of the loan. Most rural parishes are not strong enough to establish a reserve fund; on the contrary, if the pastor can make ends meet, he considers himself fortunate. Thus, to increase the budget by 18 per cent calls for exertion. The task of paying off the principal must hang fire until a bumper crop comes along, plus a good price for it—a happy combination that occurs about once in every seven years. In the meantime, there is an enor-

mous interest-drain on the parish. A high interest-rate bleeds. In cases where the debt exceeds \$15,000, you have a situation where misery is added to worry.

## VII

We are free from any need of arguing about the relative worth of our Catholic urban population and our Catholic rural population in respect to generosity. Both classes are generous to the extreme. But help would be greatly appreciated by many of our small rural parishes. The trying money conditions under which they labor present a problem that offers a splendid field for the philanthropical heart of a diocese or archdiocese. Suppose we had a diocesan (or better, an archdiocesan) board of finance, and suppose that board found that certain small parishes were really suffering in a financial way. Suppose that when the board ascertained the facts in the case it should then authorize its secretary, with the mobilized credits of the diocese at his back, to negotiate with some loan company a loan for the amount involved. Such a board could function; such a board could negotiate loans for the weaker parishes and save them from one to three per cent in interest expense; such a board could function and yet in no wise jeopardize the financial health of the diocese; such a board would enhance the financial ability and solidity of the diocese, besides enabling its parts—the parishes—to reap certain profits.

Will any one say that the amount of good that might be accomplished by this board does not warrant such a departure in church finance? In an archdiocese, the total amount saved in interest through procuring loans at a cheap rate for parishes that would otherwise be paying a higher rate, would be considerable. Let us not forget, in measuring the profits, that for many a small parish the sum of \$250 in annual interest represents no trifling sum. This may be hard to believe. Yet, the fact is that there are many small parishes whose indebtedness strain would be measurably easier if the annual interest were less that amount. And there are many small parishes deeply in debt where a loan procured at 5 per cent by such a board, would mean a difference of from \$400 to \$600 annually in interest payments.

Money in the country is much more scarce than in the cities. It

is not often that private loans can be had at 6 per cent. Before the Fall of 1924 it was a difficult matter in the majority of our western states to borrow money at all for 7 per cent. In the years 1921, 1922 and 1923, an 8 per cent interest charge was common. Money just now is more plentiful, but a possible future domestic need may again reverse the situation.

### VIII

What has been written in regard to establishing some sort of a diocesan board of finance for the purpose of aiding the weaker, small rural parishes, has been thrown out by way of suggestion. Last October, when the writer attended the Rural Life Convention held at St. Paul, Minn., he happened upon a group of five rural pastors, each one of whom hailed from a different diocese. Finance was the subject of their earnest conversation. The drift of it was clear: four of the five pastors favored—nay, thought it essentially necessary—that some sort of a diocesan financial board should be established to extend help to struggling, small parishes—parishes whose debts, because of financial difficulties arising from conditions and circumstances beyond their control, weighed so heavily as to weaken the general morale of the congregation, parishes that are just drifting and weakening spiritually.

We are all aware of the practical difficulties in the way of any diocesan financial plan intended to benefit individual parishes, but practical difficulties can always be overcome where there is a generous will and where the principle is sound. If there are better plans, let us have them. But no diocesan heart should confess itself impotent in the presence of what many experienced pastors deem a great drawback to the continued and steady progress of the Church in rural districts: the inability of the weaker and numerically inferior parishes to cope advantageously with their stressing financial problems, particularly in the matter of securing borrowed money at a low rate of interest.



## LAW OF THE CODE ON DIVINE WORSHIP

By STANISLAUS WOYWOD, O. F. M., LL.B.

To the Blessed Trinity, to each of the three Divine Persons, and to Christ our Lord also under the sacramental species, is due the cult called *latria* (adoration). To the Blessed Virgin Mary is due the cult called *hyperdulia*; to the other Saints reigning with Christ in heaven is due the cult called *dulia*. To sacred relics and images is also due veneration and cult in a measure proportionate to the persons to whom the relics and images refer (Canon 1255).

The terms *latria*, *hyperdulia*, *dulia*, are technical terms of Catholic dogmatic teaching to express the various degrees of reverence that is to be paid to the Blessed Trinity and the Incarnate Son of God, to our Blessed Lady, and to the Saints. Adoration (*latria*) by which the human mind pays marks of respect to the Blessed Trinity, to any of the three Divine Persons, or to Christ the God-man with the intention of recognizing them as our Creator and Master, is due to these Divine Persons exclusively, and cannot without insult to God be given to any creature. The exterior marks of respect are not so characteristic that they can be distinguished into those due to God alone and those due to our Blessed Lady or to the Saints. The distinction between these acts of worship rests in the mind and expresses itself in the words accompanying the acts of worship. Though by usage the Church has set apart certain marks of respect as acts of adoration of God, others as acts of worship of the Saints (*e.g.*, genuflecting before the Blessed Sacrament, bowing before an image of a saint), still the genuflection is no absolute act of adoration, as may be seen from the ceremonies of a bishop's Solemn Mass wherein the ministers are frequently directed to genuflect before the bishop.

To distinguish the adoration due to God from the marks of respect due to the saints, the term *dulia* (*i.e.*, marks of respect of a servant towards his master) is employed. To express the singular honor due to our Blessed Lady as the Mother of Christ, the term *hyperdulia* has become the approved form of expression.

### VENERATION OF IMAGES

The Code repeats the dogmatic teaching of the Church that a

relative cult is due to the relics and to the images of God and the Saints. The cult of sacred images and of relics developed naturally in the early history of the Church. Nobody had any objection to the underlying principle of such cult, for the people of those days had become accustomed to honor the statues of the emperor and of men famous for their achievements. Besides, in the religious worship, representations of incidents in the life of Christ, in the Old and New Testaments, and in the lives of the Saints, had the additional purpose of instructing the ignorant, to whom, as Pope St. Gregory I writes to a bishop who had destroyed images in his diocese, the pictures were what books are to the learned. When we say that nobody had any objection to the underlying principle of the veneration of images, we do not deny that, even long before the iconoclast movement of the Greek emperors in the eighth and ninth centuries, objections were raised to their cult by some ecclesiastics. Their objection, however, can be sufficiently explained either by the danger that was felt in some places that the newly converted heathens might adore the sacred statues and pictures as they had adored their idols, or by the fact that in some places superstitious and ridiculous worship had been bestowed on the statues and images.

The Greek emperor, Leo III the Isaurian (716-741), started the fight against sacred images in 726, when he issued an edict that all sacred images were to be destroyed in the churches. Those who resisted their destruction by the soldiery of the emperor were killed, tortured or banished. Leo III is known as an autocrat who would not tolerate any objection to what he thought should be done in affairs of State and Church alike. It is not known why he conceived such a bitter hatred of all sacred images. Probably he was influenced by Moslem ideas, according to which all pictures are idols. Pope Gregory II tried in vain to persuade Leo III to stop the persecution of those who venerated images. Emperor Constantine V, son of Leo III, and Leo IV continued the persecution. After the latter's death in 780, his wife, Empress Irene, who was faithful to the ancient teaching of the Church on the veneration of images, brought about the reconciliation of the Greek Empire with the Holy See and the celebration of the Seventh General Council, the Second of Nicæa (787), which was presided over by papal legates and the acts of which were approved by Pope Adrian I. A repetition of the

iconoclast persecution broke out under Emperor Leo V (813-820), and was continued by the succeeding emperors, Michael II and Theophilus. On the death of the latter, in 842, the veneration of images was once more restored in the East.

In the Church of Western Europe some disturbance about image worship was caused by a very imperfect translation of the Acts of the Second Council of Nicæa, which Pope Adrian I sent to Charles the Great. The passage which caused the trouble read: "I receive the holy and venerable images with the adoration which I give to the consubstantial and life-giving Trinity" (cfr. "Catholic Encyclopedia," VII, 624, *s. v.*, Iconoclasm). This stirred up a lively controversy between the bishops of the Frankish Kingdom and the Holy See. Finally, a better translation of the Nicæan Council sent to the bishops by Pope John VIII (872-882) helped to clear up the misunderstanding. A few bishops here and there still objected to the veneration of images, but none of them caused a very great disturbance of the Church in Western Europe (cfr. Epistle "Sollicitudini" of Pope Benedict XIV, Oct. 1, 1745, on images of the Blessed Trinity in the forms in which the Divine Persons manifested themselves to mankind, in Gasparri, "Fontes," I, n. 362, p. 926).

The cult of the relics and sacred images is necessarily relative—that is to say, they deserve honor and veneration in so far as the relics were sanctified by contact with Christ or the Saints, and the statues or pictures in so far as they represent or are a symbol of God or the Saints. The principles of the Catholic faith thus offer no objection to our honoring relics and images that remind us of God and the Saints, and, if the Jews of old were forbidden by their religion to have tangible symbols of God or the Holy Angels, the prohibition is explained by the fact that the Jews (as the facts narrated in the Bible prove) were so prone to imitate the idol worship of the heathens. The degree of cult or veneration bestowed on the relics and sacred images is also proportioned to the dignity of the person whose relics or images they are.

#### DISTINCTION BETWEEN PUBLIC AND PRIVATE CULT

If the cult is given to God, the saints or beatified persons in the name of the Church by persons legitimately appointed for this purpose and by acts (ceremonies and prayers) instituted by the Church,



it is called *public* cult; otherwise it is called *private* (Canon 1256).

Public cult is exercised by a person authorized to offer it in the name of the Church by the competent ecclesiastical authority and with the ceremonies and prayers approved by the Church. Canon 2057 (treating of the investigation concerning the question whether public cult was bestowed on a Servant of God not yet beatified or canonized) causes some commentators on the Code difficulty in determining what constitutes public cult (cfr. Vermeersch-Creusen, "Epitome," 2nd ed., II, n.574). It seems quite evident that the term *public cult* in Canon 2057 is employed in its popular meaning, not in the technical sense of Canon 1256, for the latter Canon speaks of the cult of persons already beatified or canonized and of cult exhibited by the ministers appointed by the church to conduct divine worship; Canon 2057 on the contrary speaks of popular veneration by the people.

#### EXCLUSIVE JURISDICTION OF THE HOLY SEE OVER THE SACRED LITURGY AND LITURGICAL BOOKS

The Holy See alone has the right to regulate the sacred liturgy and to approve liturgical books (Canon 1257).

The public worship by the ministers of the Church ordained for that purpose is strictly regulated by the Church. The Holy Mass, the administration of the Sacraments, and various other functions are regulated in detail by the Roman Missal, the Ritual and Breviary, the *Cæremoniale Episcoporum* and the *Pontificale Romanum*. Some functions that the priests may perform publicly in Church, are not, strictly speaking, liturgical functions (*e.g.*, conducting a prayer meeting), yet, even in these functions in which the priest does not act in the name of the Church, the prayers which he recites must have the approval of the ecclesiastical authority. As to litanies, the approval of a bishop of a diocese does not suffice for their recitation in public, since their approval for public recital is reserved to the Holy See.

The Code states that the sacred liturgy and liturgical books are matters exclusively reserved to the Holy See. In former times the local Ordinaries had jurisdiction over the sacred liturgy; but, when Pope St. Pius V published the official editions of the Roman Missal and Breviary, he forbade all other missals and breviaries except those

which had been in use two hundred years before the publication of his official editions, and absolutely prohibited all persons to change or add anything to the official books without authorization of the Holy See. Pope Paul V published the edition of the official Roman Ritual, and urged the bishops to employ it in all churches of the Latin Rite. Variations from the rites and ceremonies of the Roman Ritual which had existed prior to the official edition of Pope Paul V, have been suffered to continue in use, but the Holy See reserves to itself the right to examine the particular Rituals and to approve or reject them. No custom, no matter how ancient, can prevail against the laws and regulations of the Sacred Congregation of Rites (August 3, 1839; *Decreta Authentica S.R.C.*, n.2792). The local Ordinaries have no authority to decide doubts which arise concerning sacred rites and ceremonies (Sacred Congregation of Rites, June 11, 1605; *Decreta Authentica S.R.C.*, n.179).

#### PARTICIPATION OF CATHOLICS IN NON-CATHOLIC WORSHIP

It is unlawful for Catholics to assist in any active manner, or to take an active part in the sacred services of non-Catholics. At funerals, marriages and similar functions of non-Catholics, provided there is no danger of perversion or of scandal, passive or mere material presence on account of civil office or for the purpose of showing respect to a person may be tolerated for a grave reason, which in doubtful cases must be submitted to the judgment of the bishop (Canon 1258).

From the wording of Canon 1258, it is apparent that the Church allows participation in the religious services of non-Catholics with great reluctance, and in cases only where the circumstances are such that a person is for a grave reason obliged to be present at some non-Catholic funeral, marriage or similar function, and cannot easily stay away. The presence permitted on those occasions is mere passive presence; to take an active part in the religious services is, of course, always forbidden. While it is not forbidden to Catholics to enter a non-Catholic church as sightseers, they are not allowed (except under the conditions and on the occasions specified in Canon 1258) to be present at non-Catholic prayer meetings, other religious services and sermons, either in a non-Catholic church or elsewhere. The point concerning the visitation of a church out of curiosity was

decided by the Holy Office, January 3, 1818 (*Collectanea de Prop. Fide*, I, n.727). To assist, even passively, at the services of non-Catholics, is forbidden (Holy Office, Dec. 5, 1668; *Collectanea de Prop. Fide*, I, n.171) unless grave reasons excuse a mere passive assistance, as was declared concerning the officials and employees of the government, who may have to be present at a religious service of a non-Catholic government (Instruction of the Holy Office, May 12, 1841; *Collectanea de Prop. Fide*, I, n.921). To assist at sermons of non-Catholics, is forbidden (Sacred Congregation of the Propaganda, December 18, 1662; *Collectanea de Prop. Fide*, I, n.148). The Holy Office has declared that, as a rule, it is not allowed to Catholics to be present at sermons, baptisms and marriages of schismatics or heretics, and it is absolutely forbidden to act as sponsor, either in person or through proxy, at baptisms given to children of heretics by heretics (May 10, 1770; *Collectanea de Prop. Fide*, I, n.478). A Catholic organist may not play the organ at services in non-Catholic churches, even though he does so only to make a living (Holy Office, June 19, 1889; *Collectanea de Prop. Fide*, II, n.1713).

Listening to a sermon by a non-Catholic minister over the radio is a new phase of participation in non-Catholic worship, and thus far no decision on the moral aspect of such action has been issued by the Holy See. It may be safely asserted that there is no canonical or positive prohibition of that action, for all the decisions which deal with the attendance at sermons of non-Catholics suppose the ordinary way of attendance in a non-Catholic church or some other place where a Catholic joins the non-Catholic audience. For the present the question must be answered by the principle of the divine law which forbids one to expose oneself to danger to one's faith without necessity, and by another principle which forbids scandal. Whether there is danger to one's faith in listening to non-Catholic sermons, depends to a great extent on the character, state of mind, etc., of each individual. It cannot be asserted that the acquaintance with the teaching of non-Catholics is always and to every one a danger to one's faith. Undoubtedly those sermons are a danger to many Catholics, especially to those who have a very incomplete knowledge of Catholic teaching (cfr. *Linzer Quartalschrift*, LXXIX, 358).



Contributions of money towards the maintenance of non-Catholic parishes are at times solicited of Catholics in the same manner as Catholics solicit their non-Catholic friends, business men, etc., on the occasion of collections for some certain fund or for the success of an entertainment, bazaar, supper, etc. The Code does not deal directly with this question, for it speaks of participation in the religious services of non-Catholics. Still, indirectly a Catholic participates by assisting them financially. Nevertheless, the participation is remote, and, if it is shown from the circumstances that such contributions do not imply an approval of the non-Catholic religion or favor of the religion as such, but are merely an expression of good-will and of a friendly disposition towards one's fellow-citizens (as they are usually understood here in the United States), there is no sinful participation in heresy in these acts. There may of course be local circumstances which make such co-operation a profession of or positive furtherance of the non-Catholic religion. On June 30 and July 7, 1864, the Holy Office declared that it is not lawful to contribute money towards the building of an heretical church (*Collectanea de Prop. Fide*, I, 1257).

Concerning the building of non-Catholic churches by Catholics, the work of Catholic architects, contractors and workmen may ordinarily be considered a mere business transaction in places where the non-Catholic religion is established, and where the church is not built to spite the Catholic religion (Holy Office, January 14, 1818; *Collectanea de Prop. Fide*, I, n.1257).

To call a non-Catholic minister to a dying non-Catholic who desires to see the minister, when the patient stays in a Catholic institution or in the private house of a Catholic, does not seem to be a participation in non-Catholic worship nor an approval of the non-Catholic religion. Nevertheless, the Holy Office declared that Catholics should remain passive in such a case (March 15, 1848). When the Holy Office was asked what was meant by remaining passive, the answer was that it was not lawful to directly call the minister of the non-Catholic faith, but one may have the minister called by a person who belongs to the respective sect (Holy Office, February 5, 1872; *Collectanea de Prop. Fide*, II, n.2030).

The reception of Sacraments from and assistance at Mass said by a non-Catholic minister who is a validly ordained priest, is not as a

rule permitted. The reason for the prohibition is evident. In danger of death a Catholic may ask absolution from such a minister, if he cannot get an approved confessor, provided there is no danger of his being converted to the non-Catholic faith, and that no scandal is given (Holy Office, June 30 and July 7, 1864; *Collectanea de Prop. Fide*, I, n.1257).

#### PERMITTING NON-CATHOLICS TO ASSIST AT CATHOLIC SERVICES

Attendance of non-Catholics at the religious services in Catholic churches may be permitted, if they come of their own free will. However, the Holy Office declares that they should not be invited by Catholics (January 1763; *Collectanea de Prop. Fide*, I, 447), and in the same Instruction absolutely forbids the employment of non-Catholics as sponsors in Baptism; if the priest cannot prevent their presence, he shall admit them as witnesses only. Another Instruction of the Holy Office, June 22, 1859 (*Collectanea de Prop. Fide*, I, n.1176), declares that it is unlawful to invite heretics to the choir to chant alternately with them, to give them the *pax*, blessed ashes, candles, and palms, and other such things of the external cult which are justly considered indications of the unity of faith (*i.e.*, an admission by facts that their religion does not differ essentially from the Catholic faith). Mere passive assistance (for instance, non-Catholics acting as witnesses at Catholic marriages, praying in the Catholic churches, etc.), may, according to the same Instruction, be permitted.

The singers in the choirs of Catholic churches are to be Catholics only, and non-Catholics are to be excluded (Holy Office, May 1, 1889; *Collectanea de Prop. Fide*, II, n.1703). This Decree was modified to the extent that, in schools conducted by Catholics where there are some non-Catholic children, these may be permitted (if they so desire of their own accord) to attend services together with the Catholic pupils and sing together with them (Holy Office, January 24, 1906; *Collectanea de Prop. Fide*, II, n.2227). The employment of a non-Catholic organist in Catholic churches is permitted temporarily whenever a Catholic organist cannot be had, provided all scandal and danger of scandal is avoided (Holy Office, February 23, 1820; *Collectanea de Prop. Fide*, I, n.739).

Prayers in Catholic churches for a non-Catholic president, gover-

nor, or other officials of the government may be said for the sake of the public welfare, for this is the purpose in prayers for the welfare of these men. The Holy See allowed the following prayer for the Sultan of Turkey: "We beseech Thee, Lord, to grant Thy divine grace to our dear emperor that he may enjoy temporal and eternal peace." The Sultan having desired that his name be added to the prayer, the Holy See informed the Archbishop of Constantinople that there is no objection to putting his name into the prayer (July 24, 1850; *Collectanea de Prop. Fide*, I, n.1046).

#### PENALTY FOR FORBIDDEN COMMUNICATION IN THE RELIGIOUS WORSHIP OF NON-CATHOLICS

By his Constitution "Apostolicæ Sedis" of October 12, 1869, Pope Pius IX punished with excommunication reserved to the Holy See *speciali modo* all persons who favor heresy. The active participation in the religious worship of non-Catholic sects was undoubtedly forbidden by the said Constitution under penalty of excommunication. The Code (in Canon 2316) modifies the law of the Constitution "Apostolicæ Sedis," as it imposes no excommunication for "communicatio in divinis cum hæreticis," but declares that a person guilty of such communication incurs suspicion of heresy. He is to be admonished by the local Ordinary, and, if he does not remove the cause of suspicion, he is (if a layman) to be deprived of the right to perform legal ecclesiastical acts, and (if a cleric) is after a second admonition to be suspended. If, within six months after being forbidden to exercise ecclesiastical acts or after being suspended, the person still continues to perform forbidden acts of communication in the religious worship of non-Catholics, he is to be considered a heretic and to incur the penalty of excommunication decreed against heretics in Canon 2314.



## BIBLICAL STUDIES

### Gleanings from Biblical Periodicals. II.

By J. SIMON, O.S.M., S.T.B.

As the whole world is eagerly awaiting the official republication of St. Jerome's Bible version as restored to pristine text purity by the Benedictine collaborators under pontifical auspices, the recent report of that commission is interesting. First of all, the text of Genesis is already in type and even partly printed.<sup>1</sup> The changes and corrections in Genesis amount to almost a thousand, and are generally of small importance, improving the text in *minutiæ*. In Gen., iii. 15, *ipsa* is retained (instead of *ipse*) as demonstrably St. Jerome's original version. The omission of *non* in Gen., viii. 7, now makes clear the return of the raven to the ark. *Quadráginta* omitted from Gen., xviii. 28, makes more forcible the account of Abraham's bargaining with God for the sparing of Sodom, his argument being that the five extra wicked in the city should not move the Lord to its destruction. In Gen., xix. 17, the plural of the verb being changed to the singular makes, not the accompanying angels, but the Lord speak to Lot. In Gen., xxi. 9, *cum Isaac filio suo* is left out.

The Douay-Challoner English account of Laban's hospitable reception of Eliezer does not reproduce the absurdity hitherto found in the Vulgate (Gen., xxiv. 32): "Et introduxit eum in hospitium, ac dextravit camelos, deditque paleam ac fœnum, et aquam ad lavandum pedes camelorū et virorū qui venerant cum eo." The insertion of *eius* in the place of *camelorū*, and of *camelis* after *fœnum*, now corrects the manifest error in the implication of washing the camels' feet. The mistake occurs even in the three decisive MSS.

Another emendation which may be expected in this revised edition will be the insertion of a whole verse after Exod., xxxviii. 24, to correspond to the Hebrew and Greek. The context records the amount of metals given by the Hebrews for the construction of the Tabernacle, and the disposition made thereof. Now Exod., xxxviii. 28, speaks of the disposition of 1775 talent-weight of silver, but the

<sup>1</sup> *Biblica*, VII, pp. 119-120, January, 1926.

present Vulgate has no record of a previous donation of that amount. Dom Quentin, however, has found the missing verse on the margin of three ninth-century Parisian MSS.<sup>2</sup> Its text reads as follows: "Numerus autem argenti de donariis populi, centum talentorum et mille septingentorum septuaginta quinque siclorum, ad mensuram sanctuarii, medium sicli per capita singulorum." Checking up the phraseology of this verse, Dom Quentin finds it characteristically Hieronymian, and considers it a side-tracked but genuine element of the original text, rather than a corrector's annotation.

Pastors of certain foreign-language parishes will be pleased to know that there is now available an excellent translation of the New Testament in Croatian,<sup>3</sup> based upon the Greek text and enriched with copious notes. A similar version in Slovene<sup>4</sup> was published previously by order of the Bishop of Ljubljana (formerly Laibach).

#### BALAAM'S HOMELAND

One of the difficulties adduced by destructive critics against the literary unity of the Balaam episode in Num., xxii. 1-41, is that in Num., xxii. 5, Balaam's home is said to be at "Pethor [the Douay-Challoner here has "soothsayer"]], upon a river of the land of the children of 'Amo ('Ammon?)"—whilst in Num., xxiii. 7, Balaam says that he has been brought by King Balac "from Aram, from the mountains of the East." Moreover, in Deut., xxiii. 4, Balaam is said to be "from Pethor of Aram Naharaim" (Vulgate: "de Mesopotamia Syriæ").

This difficulty regarding Balaam's homeland has been given special study by Father E. F. Sutcliffe, S.J.<sup>5</sup> First of all, the Vulgate and Syriac translation of the place-name Pethor as "soothsayer" is rejected on the ground that the Hebrew context grammatically requires a place-name rather than a title. In Deut., xxiii. 4, it is clearly a place-name. The Vulgate's *ariolus* in Num., xxii. 5, is explained by the fact that the verb *ph-th-r* is used of divination from dreams, and that Balaam was indeed some kind of seer.

<sup>2</sup> "Un Cas de Double Descendance dans la Tradition Manuscrite de la Vulgate," in *Revue Biblique*, January, 1926, pp. 265-272.

<sup>3</sup> *Sveto Pismo Novoga Zavjeta* (Zagreb, 1925), translated by Dr. F. Zagoda.

<sup>4</sup> *Sveto Pismo Novega Zakoma* (only the Gospels and Acts) by Drs. Jeré, Pečjak, and Snoj.

<sup>5</sup> "De Unitate Literaria Num. 22," in *Biblica* of January, 1926, pp. 3-39.

Father Sutcliffe proceeds to identify Pethor with a city situated near the confluence of the Sagur (Sajur, north-east of Aleppo) with the Euphrates, called Pitru in Assyrian annals and P-d-ru by Thutmosis III on a Karnak inscription. The district in which this city lay was called by the Egyptians N-ha-ri-n (Na-ri-ma). Father Sutcliffe prefers to locate "Pethor in Aram Naharaim" east of the upper Euphrates, rather than (with Wiener) in the Damascus region, even though this involves considerable difficulty because of the great distance which would have to be traversed twice by the king's messengers, and because Balaam is represented as making his trip upon an ass. The explanation offered for this is, that the royal emissaries rode swift dromedaries obtained from the Madianites<sup>6</sup>, and that Balaam may have thought it more conformable with his dignity to use his own slower animal.

But, what about the other designation—that of Balaam's being from "the land of the children of 'Ammon (or 'Ammo)"? A number of Hebrew MSS., the Vulgate, and the Samaritan versions have read the word in question with a final *nun* (very similar to the preceding *waw*), and thus place Balaam's homeland with the Ammonites, much closer to Moab, but far distant from any Aram east of the Euphrates. Here lies the main difficulty of the text.

Father Sutcliffe would solve it as follows: the correct reading is *'ammo*. The final *nun* was added by an error akin to dittography of the preceding *waw*. And, the expression "sons of Ammon" being familiar in the Scriptures, the error was overlooked subsequently. Broadly speaking, an unfamiliar reading is often to be preferred to a common one, for a copyist is not so likely to make mistakes with a familiar word, whilst he might tend to "correct" an uncommon one to one better known. But such a people or tribe as "the sons of 'Ammo" is otherwise unknown to the Sacred Writings. Some who maintain this reading have taken it as the name of a divinity, assimilating it to Emu, but without much support. Others have taken it as the name of a tribe, the Amu mentioned in Egyptian inscriptions. But Father Sutcliffe prefers to read the word as the common noun "people" with the possessive suffix for "his" (*ô*). He would then read Num., xxii. 5, as: "And he sent messengers

<sup>6</sup> Note the conference with the Madianites indicated in Num., xxii. 4.



to Balaam the son of Beor, (to) Pethor which (is) at the River (Euphrates), his own homeland, to call him."

"GRACE FOR GRACE" IN JOHN, I. 16

In the prologue of St. John's Gospel occurs the sentence which reads in the Douay-Challoner as follows: "And of His fullness we have all received, and grace for grace." It marks the resumption of the Evangelist's exposition, immediately after the quotation from the Baptist. The interpretation of the closing phrase is examined by Father José M. Bover, S.J.<sup>7</sup> He points out that the primary sense of the preposition *ἀντί* is local rather than temporal. It indicates a relationship of being "opposite," "across the way from," then also "compared with," "instead of," while retaining a basic meaning of opposition and comparison. Hence *ἀντί* is not here to be taken as equivalent to *ἐπὶ* (upon), as "grace [heaped] *upon* grace," although it is theologically true that God in giving fresh graces does not withdraw the old ones, but superadds the subsequent donation to the original one.

Some sort of opposition or comparison, then, must be understood as being made here between two graces, or between grace and something that is metonymically designated as "grace." Be it noted that the article is not used with either *χάρις* (grace). What, therefore, is the significance of the phrase? Calmes thought that it meant: We have received the New Dispensation (the Law of Grace) in place of the Old Dispensation (the Law of Moses—which, however, is hardly designated as a "grace" in the Scripture). He was probably persuaded to this interpretation by the immediately following verse: "Because the Law was given by Moses, the grace and the truth came about through Jesus Christ" (John, i. 17); and verses 16 and 17 are conjoined into one sentence in the Greek. Especially if the phrase *ἡ χάρις καὶ ἡ ἀλήθεια* (the grace and the truth) could be taken as standing for simply "the true grace", Calmes' interpretation might be assured. But in verse 14, where "grace" and "truth" have also been paired, "truth" does not seem capable of being considered a mere appositional modifier of "grace", but rather as indicative of a distinct phase of the Word.

<sup>7</sup> In *Biblica*, Dec., 1925, pp. 454-460.

Father Bover rejects Calmes' exposition. Nor would he admit a successive sense of "grace upon grace." Instead he suggests that in this sentence the Evangelist sets forth the nature and measure of our grace relative to its source and exemplar, the grace of Christ. It is between these two—the grace of Christ and our grace, or between Christ and us—that there is to be sought the contrast, proportion, similarity, which the proposition *ἀντί* insinuates. "And of His (Christ's) fullness [this goes back to verse 14, where Christ is said to have appeared 'full of grace and truth'] we have all received, and (indeed) grace in proportion to (His) grace." That is to say: our grace being derived from Christ's, is like to His, essentially constituting supernatural life by divine filiation, although ours is different and less because our sonship relative to God is adoptive, whilst Christ's, through the hypostatic union, is personal.

However, Father Bover also admits as possible Cajetan's interpretation of this phrase, according to which *ἀντί χάριτος* is taken as an adverbial modifier, thus: ". . . and (indeed) grace gratis"—emphasizing the absolutely gratuitous character of our supernaturalization, elsewhere stressed by St. Paul: "But if [man's salvation has been accomplished] through grace, then of course not because of works, otherwise grace would no longer be a grace" (Rom., xi. 6).

#### CONCERNING THE MURATORIAN CANON

The so-called *Canon Muratorius* is continually used by apologists as the earliest formal list of the Canonical Books of the New Testament. Its date, and particularly the standing and authority of whoever composed it originally, are consequently of considerable importance. Harnack has argued (against a number of investigators) that it is to be considered as a formal dogmatic pronouncement of some early third-century Pope (Victor or Zephyrin?). This entails at least one difficulty for Catholics, for the Muratorian Canon seems to place the apocryphal "Apocalypse of St. Peter" on a par with St. John's.

Father Lagrange, O.P., in turn examines Harnack's arguments,<sup>a</sup> and denies that they overthrow the conclusion already arrived at by

<sup>a</sup> "L'Auteur du Canon Muratori," in *Revue Biblique*, Jan., 1926, pp. 83-88.

other critics—namely, that the original of the Muratorian Canon was in all probability written in Greek, and is plausibly ascribed to Hippolytus, having probably been written during the time when he posed as anti-pope against Callixtus (217-218). Father Lagrange calls attention to the lack of the *imperatoria brevisitas* which marks genuine dogmatic declarations from Rome, and of which the Damascus-Gelasian Canon (382) affords a good example. Of a book to be excluded a real Pope would have written commandingly (“recipi non debet”), instead of using the argumentative “recipi non potest” of the Muratorian Canon. Again, the phrase, “quam quidam ex nostris legi in ecclesia nolunt,” surely does not bespeak unhesitating authoritative decision. Both the “ex nostris” and even the “nos” seem to suppose a party—which would fit Hippolytus’ position.

#### THE “SPIRIT OF GOD” IN GEN., I, 2

At the close of the prologue to the Hexaëmeron, after the condition of the primeval world elements has been described as *thóhu wabóhu* (“topsy-turvy”), and the “darkness” of lifelessness and inactivity is said to characterize the (relatively) formless chaos, it is added that “the spirit of God moved over the waters (of the chaotic deep)” (Gen., i. 2c, according to the Douay-Challoner). To establish just what is signified by those words, and especially the significance of “the spirit of God”, is the object of a lengthy and most thoroughgoing study by Father Casimir Smorónski, C.S.S.R.<sup>9</sup>

For this purpose Father Smorónski has painstakingly traced the interpretation of this text from the autexegesis of the Bible itself, through the Targums, the Apostolic, the Oriental and the Western Fathers, the medieval commentators, and down to modern times. The results of this study are that, upon the whole, before the time of St. Ephrem the “spirit of God” was taken to stand for the Holy Ghost, whilst the sense of “wind or breath from God” was almost unknown. However, up to that time very few writers had made special examination of this point.

St. Ephrem (died 373) has, oddly enough, left two absolutely divergent commentaries on this verse, and from his time seems

<sup>9</sup> “Inquisitio Historico-Exegetica in Interpretationem Gen., i. 2c,” in *Biblica*, June, 1925, pp. 140-156; Sept., 1925, pp. 275-293; Dec., 1925, pp. 361-395.



to date a fairly balanced diversity of interpretation amongst ecclesiastical writers. In his commentary on Genesis St. Ephrem writes: "Although there are some who take this 'spirit' for the Holy Ghost, because Moses calls Him 'the spirit of God' and speaks of His 'incubating'," nevertheless (he continues) they can not prove their interpretation, because elsewhere the Scripture speaks of a "bad spirit of God" which came upon Saul, nor is anything stated as having been creatively produced by the spirit's incubating upon the waters. Rather, the Syrian Doctor concludes, "by mentioning the effect of air—that is, wind—Moses wished to make known to us the creation of the air."

In another exposition of the same text, noted in a Catena of an Edessan monk (written 861), St. Ephrem seems to maintain an opposite opinion, saying: "This was that Spirit of God the Father, who proceeds from the latter without time and is equal to Him in essence and creative power as He is also to His only-begotten Son. . . . He is said to brood upon the waters in order that He may impart to them prolific power; that is, both to the waters and to the earth and air, that these may bring forth and generate and produce plants, animals, and birds." It has not yet been established which of these two interpretations is the later or the one definitely adhered to by St. Ephrem.

Having cited the various passages of the Oriental Fathers, Father Smorónski concludes that after St. Ephrem's time most of the Antiochian school (true to its literalizing tendency) understand the passage to speak of "air" or "wind", whilst the others remain hesitating between the meaning of "air" and that of "Holy Ghost." Moreover, besides the above-mentioned, there are found also sporadic interpretations of "divine power" and "an angel" (demi-urge?).

The Western or Latin writers, from Tertullian (died about 240) on, are almost unanimous in interpreting Gen., i. 2c, of the Holy Ghost. An outstanding exception is the unknown writer (probably of Jewish origin) designated as Ambrosiaster (371-382), who rejects this meaning, and would have the "spirit of God" be below God and above the rest of creation as "*hylicarum substantiarum moderator*".

In his numerous comments on this verse, St. Augustine is practically constant in understanding the passage of the Holy Ghost. However, once he concludes cautiously: "Hoc autem dictum sit, si hoc loco Spiritus Dei Spiritus Sanctus . . . accipitur," and goes on: "Potest autem et aliter intelligi, ut spiritum Dei, vitalem creaturam, qua universus iste visibilis mundus atque omnia corporea continentur et moventur, intellegamus, cui Deus omnipotens tribuit vim quamdam sibi serviendi ad operandum in his quæ gignuntur. . . . Tertia opinio de hoc spiritu oriri potest, ut credatur spiritus nomine aëris elementum enuntiatum, ut ita quattuor elementa insinuada sint: . . . cœlum scil. et terra et aqua et aër."

After St. Augustine's time there is little variety to be remarked in the history of the exegesis of this text. The Middle Ages, with but slight exceptions, took it to have reference to the Holy Ghost. In more recent times interpretations of "influx of divine energy", "breath of God", also come into favor with both Catholics and non-Catholics.

After recounting the history of its exegesis, Father Smorónski goes into an etymological examination of the text itself, especially of the words *rûah* ("spiritus") and *m'rahépheth* ("ferebatur"). From a comparison with Job, xxxiii. 4 ("The *rûah* of God made me, and the breath of the Almighty gave me life"), and other places, the conclusion is drawn that *rûah* primarily signifies "breath", then "wind," and lastly "spirit". In the present context "breath" is to be preferred. But the translation of *rûah* also depends much upon the meaning assigned to *m'rahépheth*. This is taken variously for "incubating," "brooding" (as of a bird upon its clutch of eggs), "hovering over," "fluttering over," and "cherishing," "nursing" (German: *hegen*). A valuable clue is given by Deut., xxxii. 11: "As the eagle enticing her nestlings to fly flutters over her young, spreads her wings, takes him up and supports him with her own pinions," so have been God's providential dealings with Israel when as an adolescent nation He forced the Hebrews out of Egypt.

*M'rahépheth* in this place is taken by Father Smorónski to have an implication of gentle movement: hence, he does not favor the primary sense of "incubating". Rather would he translate the pas-

sage in question: "And the breath of God hovered over the waters," in the sense of "cherished, nursed the waters."<sup>10</sup>

In conclusion, Father Smorónski remarks that it is scarcely probable that God intended in this passage to bring out definitely the Third Person of the Blessed Trinity. This would not be consonant with the usual development of revelation. Nevertheless, an allusion to the Holy Ghost—especially when the text is read in the light of the New Testament—can not well be excluded. However, it is not to be affirmed that the exclusive Holy Ghost interpretation is traditional in the strict dogmatic sense.

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<sup>10</sup> One might here think of the action of the owner of some small animal pet. Should he find it chilled stiff and apparently lifeless upon a cold winter morn, he would take it up into his hands, cuddle and nurse it by breathing upon it. Thus does Gen., i. 2c, seem to represent figuratively God's action relatively to the cold, orderless, lightless, lifeless elements of the unformed world, to bring it to its formed, ordered, and active condition.



# CATHOLICISM, CAPITALISM OR COMMUNISM <sup>1</sup>

By FRANK H. CALLAN

It would be difficult to overestimate the importance of the subjects expressed in the above title. Indeed, it must be evident to every intelligent person who has followed the course of world events during the past score of years that not only the wellbeing of our social system, but our modern civilization itself, depend upon a correct solution of the problems which these subjects involve. Everyone, therefore, should welcome any book, pamphlet or article which attempts, with any degree of success, to shed light upon questions so all-important. Hence it was with considerable pleasure that we first opened the book which bears our title, and which, as we understand it, is intended to refer particularly to American conditions. It is in the light of this understanding that we undertake here an examination of its contents.

The author has apparently made a rather daring attempt to formulate a program for the solution of the age-long labor-capital problem, and he appeals to all Catholics to aid in realizing this program. He assumes to follow along the lines set out in 1891 by Pope Leo XIII in his great Encyclical on labor, and more recently in 1919 by the Administrative Committee of the National Catholic War Council composed of Bishop Muldoon of Rockford, Ill., Bishop Schrembs of Cleveland, Ohio, Bishop (now Cardinal) Hayes of New York, and Bishop Russell of Charleston, S. C. Throughout the book the author argues with great earnestness—as did Pope Leo, Cardinal Manning and every great Catholic prelate who has ever voiced his views on the subject—that no practical solution of this problem will ever be found without the assistance of religion and the Church. We heartily concur in this view, believing that the principles of Christian justice are at the very root of the problem, and that, in proportion as these principles shall influence the thought and conduct of men, will the problem be solved.

We regret, however, that we cannot concur in the author's pro-

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<sup>1</sup> *Catholicism, Capitalism or Communism.* By Jeremiah C. Harrington, Professor of Moral Theology and Ethics at St. Paul's Seminary (E. M. Lohmann Co., St. Paul, Minn.).

posed program for definite social action by the Church and by Catholics. In our view this program is unsound economically and not in harmony with the principles laid down by Pope Leo in his great Encyclical, by the four Catholic Bishops speaking for the National Catholic War Council, or by any other Pope or Bishop who has discussed the question.

The author's elucidation of his program is quite involved and not very clear; but, as we understand it, he advocates the abolition of the existing so-called capitalistic system, which is the system of private and diversified ownership of stock in industrial corporations, with payment of wages to labor and dividends to stockholders, and the substitution therefor of complete ownership of these corporations by the employees who work in them, who then as owners would receive, instead of wages, all the profits of the business.

He does not discuss how the workers in each industry would be able to raise the enormous amounts of capital that would be needed to acquire any of our large corporations. He does not discuss what would happen if the business should become unprofitable, nor how the workers would always be able to secure competent management. The wit of man has never yet been able to find a way to insure to industry continuous profits or continuous competent management. On the average only twenty per cent of the industries in this country show annual profits, and over half of them fail. All experience has shown that workingmen do not wish to take the risks of business, and that their interest is best promoted by their being assured a living wage, supplemented by such stock ownership in the industry as they may be able to acquire.

Worker ownership of industry was tried quite extensively in Europe following the Revolutionary days of 1848, and in every instance it failed. Likewise, worker management and control were tried in Russia in the early days of the Bolshevik rule and in Italy immediately preceding the advent of Mussolini, and in both cases resulted disastrously.

In his Encyclical, Pope Leo did not advocate any such radical changes as are suggested by the author. He proclaimed the inviolability of private property; asserted that capital cannot do without labor nor labor without capital; urged workingmen never to injure capital; deprecated discord between rich and poor; warned against

strikes and violence and bad leaders; advocated arbitration of disputes; pleaded for a living wage, "enough to support the wage earner in reasonable and frugal comfort"; urged the increase in ownership of private property; condemned socialism; asserted the dignity of labor and condemned its exploitation; and pleaded for Christian charity and justice on the part of both labor and capital.

A mere glance reveals how widely and fundamentally Pope Leo's program differs from that of the author. Pope Leo affirmed the necessity and importance of capital and labor as two distinct entities, thereby clearly negating the idea that they both should be united in the worker.

Our author in his book takes the view that there has been no improvement in conditions since Pope Leo's appeal thirty-five years ago. Dr. Cram, to whom he dedicates his book and who writes the introduction thereto, states that conditions are measurably better along every line than they were when Pope Leo issued his Encyclical, or than they were when the four Bishops issued their program in 1919. In this view we heartily concur. There is no justification for the doctrine that our American workingmen today, generally speaking, are oppressed or unfairly treated by corporations or by employers generally. In the main, they work in attractive sanitary factories, equipped with every modern device for comfort and safety. Many establishments have rest-rooms, restaurants and entertainment halls, and in some of the cotton mills of the South the untutored Crackers are educated without charge while they work. Labor with few exceptions enjoys reasonable hours of work, full recognition of its right to organize, regulation by law of the employment of women and children, and to a considerable and increasing extent a voice in the management through shop committees and through representation on the boards of directors. Employers have learned that this policy is best, not only because it is just, but because it pays.

American workingmen generally enjoy very high wages (from two to five times the average paid in Europe), and are able to have not only the comforts but even the luxuries of life. To a very large extent, they own their own homes, ride in automobiles, have victrolas and radios, and in a great number of instances are stockholders in our industrial, railroad, and public utility corpora-



tions, and in the corporations by which they are employed. They are by no means the helpless, hopeless slaves which the author represents them. On the contrary, they are steadily and increasingly becoming property owners, or in other words capitalists.

Most of America's richest and conspicuously successful men started as poor boys with very little education. Henry Ford, John D. Rockefeller, Andrew Carnegie, Edward L. Doheny, Julius Rosenwald, Charles M. Schwab, E. H. Gary, Frank L. Munsey, Edward W. Bok and Patrick E. Crowley are a few of the countless thousands whose names might be cited to refute the author's contention that a poor man in this country must always remain poor.

Very many of our largest corporations (following along the exact lines suggested by the four Bishops in 1919, that employees should be allowed to become part owners of the industries by which they are employed) have adopted plans for profit-sharing and stock ownership by employees. The American Telephone and Telegraph Co., the largest corporation in America (with a capital of nearly three billions of dollars), has 57,000 employee stockholders, owning 550,000 shares of the company's stock. The United Steel Corporation, with a capital of over a billion dollars, has had an employees stock-owning plan since 1909, and also has an employees pension fund.

The Bethlehem Steel Company, the second largest steel concern in America, has over 22,000 employee stockholders, owning over 65,000 shares of the company's stock, and in 1925 this corporation paid \$421,000 to its 950 retired employees under its employee's pension plan. The General Electric Company, the largest manufacturer of electric machinery in the world, has organized an employees security corporation, in which the employees may invest their savings, and 22,000 employees owned investments totaling over \$12,500,000 at the end of 1924.

The Endicott-Johnson Company, the largest manufacturers of shoes in the world, adopted an employees profit-sharing plan in 1919, under which the employees receive each year (in cash or stock as they prefer) half of the profits of the business, after dividends on the capital stock have been paid. The American Radiator Company, the Eastman Kodak Co., the Philadelphia Rapid Transit Com-

pany and numberless other corporations in all fields have adopted similar plans.

It is our view that the labor-capital problem in our country is being solved along these sensible and rational lines, and that the situation is not so hopeless and desperate as the author pictures in his book.

Nor do we concur in the author's view, which he iterates and reiterates, that all industry is owned by a few very rich men. Most of our great corporations are in effect publicly owned. The American Telephone and Telegraph Company before mentioned is typical. It has a total of approximately 500,000 stockholders, widely distributed through this country, Canada and other parts of the world. The average stock owned per stockholder is 25 shares, and no one stockholder owns as much as one per cent of the total stock. Very few, if any, of our great railroad, industrial or public utility corporations are in control of a small group of men. The amount of capital involved is so vast that no small number of men are able to own a majority interest, and, even if they were able to do so, they would not be likely to care to risk so large an investment in a single enterprise.

Nor do we concur in the author's view that all of the injustice and oppression is practiced by capital. Labor, at least since the war, has been in the saddle, and in many instances has been arrogant and unjust. In 1919, at the behest of the radical leader, William Z. Foster, it declared and lost a strike in the steel industry. In 1922, in defiance of the decision of the Railroad Labor Board, it declared and lost the shopmen's strike involving all the railroads of the country. In 1921 the building trades unions of San Francisco, after agreeing to the arbitration of a wage dispute, refused to accept the award, with the result that the builders and material men, backed by the overwhelming sentiment of the community, combined and after a long struggle established the open shop. In 1922 the building trades unions of Chicago, after agreeing to arbitration by Judge Landis, refused to accept his award, with the result that the city rose up and organized a citizens' committee to enforce the award and free the city from union tyranny. In 1925 the miners union, with a record of a strike on the average of every two years during the past two decades, precipitated the hard coal strike, arbitrarily demanding

an increase of wages already beyond the war peak and refusing to arbitrate, and, after six months of idleness and the loss of over a half billion dollars to the industry, the union leaders settled by agreeing to resume work at the old wages and to accept a plan for the arbitration of future disputes. For some weeks past textile workers in Passaic, N. J., under the leadership of an outside communist agitator and contrary to the orders of their union, have been conducting a strike attended with extreme violence and even bloodshed.

These are only examples of many strikes of similar character occurring during recent years that might be cited to show that the responsibility for industrial strife is not entirely with capital. We concur in Dr. Cram's statement in his introduction that labor, now that it is in the way of gaining the whiphand, shows many signs of a proclivity to error and to false principles and unrighteous ways, which, if continued, would be as oppressive and unjust and as far from Catholic truth as that under which it has suffered for so many generations. In our view, industrial justice can better be advanced by Pope Leo's plan of preaching Christian charity to both sides.

As a part of his program the author urges the restoration of the Medieval Trade Guilds in place of our modern trade unions, despite the fact that the Trade Guilds had the wage system which the author, throughout his book, condemns as the great vice of the present industrial order. In his Encyclical, Pope Leo urges upon workingmen the importance of forming associations, but he expressly advises that they should be adapted to the age in which we live—an age which he characterizes as one of greater instruction, of different customs and of more numerous requirements in daily life.

We could no more return to the Guild form of labor union than we could return to the scythe and the sickle. But workingmen as well as employers can, with great profit to themselves and to society, become more imbued with the noble ideals of religion and Christian brotherhood which permeated the Guilds, and which, in fact, characterized all the great ages of faith.

We do not concur in the view that the present industrial system has outlived its usefulness and should be overthrown, or that its faults are so great and so fundamental that they are beyond remedy. Our view is that industrial conditions have greatly improved during



the past generation, and especially during the past ten years. We believe that this improvement is the result principally of a more humane and enlightened policy by capital towards labor. We also believe that the most important means of securing further improvement is by teaching labor, as well as capital, that it has duties as well as rights, and that in every case it must have justice on its side in order to secure the support of public opinion and the success of its endeavors. Both labor and capital should be taught to co-operate in justice and fair dealing, and this is the gospel that all right-thinking men should fearlessly teach and preach. As Pope Leo so well expressed it, the Church must point out the *true causes* of existing evils, imbue the different classes of society with a feeling of equity and charity, and instill in all an ardor for peace.

Most important and fundamental of all, Catholics, lay and clerical, and all good men should exercise great care to proclaim an economic gospel that is sound. Unless our leadership is right there can be no hope for a solution of the industrial problem.

## ANSWERS TO QUESTIONS

### BURIAL IN CEMETERY OUTSIDE THE TERRITORY OF PARISH WHERE FUNERAL SERVICES TAKE PLACE

*Question:* Seemingly, according to Fr. Woywod's Commentary, a pastor who conducts the funeral services in his church over the remains of a parishioner and after the Mass and absolution heads the funeral procession to a cemetery of another parish, can read the final prayers in the cemetery without permission of the priest in charge of the parish where the cemetery is located. Is this correct?

Some say the *privileges* of Canon Law do not apply to Australia, because, while our bishops enjoy ordinary jurisdiction, nearly all the priests in charge of parishes are "ad nutum Episcopi" and not real "parochi". Hence, they cannot read the concluding prayers in a cemetery outside their parish without the express permission of the priest in charge of that district. K. P.

*Answer:* Canon 1232 states clearly that the priest who conducts the funeral services has the right to pass freely through another parish or diocese, without being obliged to secure permission from the pastor or Ordinary of those places, provided the cemetery is within easy walking distance. If the distance of the cemetery from the church where the funeral took place is beyond easy walking distance, the pastor or priest who performed the funeral services cannot claim the right (as Canon 1232, § 2, states) to accompany the body outside the limits of the city or place where the funeral church is located. It seems that in this case Canon 1230, § 7, applies. According to this Canon, the right to conduct the body to the cemetery would rest with the pastor of the cathedral church, if the cemetery is in a town which has a cathedral, or otherwise to the pastor in whose parish the cemetery is located. The rule of Canon 1230, § 7, is not absolute; it gives preference to local custom and to the regulations of the respective diocesan statutes. If these statutes permit the priest who accompanies a funeral from another parish to conduct the services at the grave, this regulation is to be followed in preference to Canon 1230, § 7.

Our correspondent further stated in his communication that in Australia there are no Catholic cemeteries, but that the various denominations have each separate plots in a general cemetery. In the correspondent's parish there is no cemetery, but in the neighboring parish there are several. Canon 1206, § 2, states that, if it is not possible to have cemeteries which are exclusively reserved to burial

of Catholics, an effort should be made to obtain a section of a secular cemetery for the exclusive use of Catholics, and that part should be blessed. This arrangement does not change the rules of the Code on burial.

In reference to parochial rights and obligations, it does not make much difference whether a priest in charge of a parish or a certain district is a pastor (in the canonical sense of the term) or a quasi-pastor (whether removable at the will of the local Ordinary, or irremovable). The reason is that Canon 451, § 2, states expressly that even the quasi-pastors (*i. e.*, priests in charge of parishes or districts in Vicariates and Prefectures Apostolic) are held as equivalent to pastors, and come under the term "pastor" in law. Here and there the Code limits this general rule by exceptions (*e. g.*, as to the application of Holy Mass for their congregation, *cfr.* Canon 466, § 1; as to removal from parish, *cfr.* Canon 454, § 4). In the matter of funeral rights there is no difference between pastors and quasi-pastors. Our correspondent states that, in nearly all parishes in Australia, the priests in charge of parishes are appointed "ad nutum Episcopi". As far as we know, the dioceses, vicariates and prefectures Apostolic, etc., are until now under the jurisdiction of the Sacred Congregation of the Propaganda. In vicariates and prefectures Apostolic, the priests in charge of parishes are called quasi-pastors in the Code, but in all dioceses (no matter under whose jurisdiction they stand) the priests in charge of parishes are called pastors (*cfr.* Canon 216). Of the quasi-pastors only, the Code says that they are removable (*cfr.* Canon 454, § 4). Even in the removal or transfer of the removable pastors in mission countries, as well as in those not under the Sacred Propaganda, the formalities of Canons 2157-2167 must be observed. The only pastors which the Code calls removable at the will of either the local Ordinary or the religious superior, are pastors belonging to a religious organization.

There can be no doubt that the Code on Canon Law is obligatory throughout the Church of the Latin Rite, and that all previous general or particular laws which are contrary to the Code are abolished, unless (in so far as the particular laws are concerned) the Code itself indicates that in certain matters contrary particular laws may continue to exist. In the matter of the removal of pastors—no mat-



ter by what name they were called in the various countries, provided they have charge of the care of souls as heads of a parish—the Holy See had expressly declared that the Decree “*Maxima cura*” (August 20, 1910; *Acta Ap. Sedis*, II, 636-648) was obligatory in England, the United States and Australia. For Australia the Declaration was issued on August 12, 1912 (*Acta Ap. Sedis*, IV, 531). That Decree contained the formalities to be observed in the administrative removal of pastors, and its provisions are now embodied in the Code (cfr. Canons 2157-2167).

#### USE OF WORKINGMEN'S INDULT IN CATHOLIC HOSPITALS

*Question:* Is it permitted on the Wednesdays in Lent and on Ember Days to serve meat to all inmates of a Catholic hospital where good fish and eggs can be easily served (I am not speaking of the patients)? I have not read the Decree that allows workingmen and their families the use of flesh meat on Wednesdays of Lent, etc. “SOGARTH.”

*Answer:* The question is whether flesh meat may be served in a Catholic hospital to persons working there (*e. g.*, nurses, doctors, hired help). Some of these are Catholics and others are non-Catholics; some are dispensed from the abstinence under the workingmen's indult for reason of fatiguing work, while others are not. The workingmen's indult permits the eating of flesh meat, not only to the individual workingmen, but also to their families. It is reasonable to apply that indult to hospitals, where at the same table there are some persons entitled to the concessions of the workingmen's indult and others who are not, for otherwise the hospital authorities are put to very great inconvenience. In fact, in a large hospital, it would be practically impossible to do otherwise. The fact that there are non-Catholics employed in the hospital would not justify the authorities of a Catholic hospital in serving flesh meat on days of abstinence of the Church. There is, indeed, an opinion maintained by some authors that baptized non-Catholics are not obliged to observe those laws which are primarily given by the Church for the sanctification of souls. That opinion, however, has received the approval neither of the Church nor of the majority of Catholic theologians. The reason why that opinion cannot be endorsed is that by the will of Christ all baptized persons are subject to the spiritual authority of the Church of Christ. Unless, there-

fore, that authority releases the baptized non-Catholics from these laws, they are bound by them. Has the Church ever declared that she releases them from those laws? No; but, on the contrary, the Code states that by Baptism a person becomes subject to the Church with all the rights and duties of a member of the Church, unless (in so far as rights are concerned) there is some obstacle which prevents participation in the rights and privileges—*e. g.*, the fact of belonging to a non-Catholic sect (cfr. Canon 87). The cases in which the Holy See was asked whether Catholics may buy, cook, and set flesh meat before Protestants on days forbidden by the Church were answered in a manner which leaves no doubt that the Church considered them bound by the law of abstinence (cfr. Decrees of the Sacred Congregation of the Propaganda, June 26, 1820; *Collectanea de P. F.*, I, nn. 747, 748).

#### REMOVAL OF FETUS TO SAVE LIFE OF MOTHER

*Question:* A certain woman who was pregnant was brought to the hospital in a dying condition. The doctors after examination said that nothing could be done to save the mother's life except to remove the fetus. They did not know whether the fetus was dead or alive, but probably dead. A few small books which I have at hand say that such an operation is strictly forbidden by the Catholic Church. "Evil must not be done to obtain good results." Does some recent theologian say that, if the fetus is certainly or very probably dead, or that if the death of the mother is certain and the fetus is probably already dead, the fetus might be removed? "SOGARTH."

*Answer:* The problem contained in the question of our correspondent has been discussed by Catholic theologians from many points of view, and the right to life of the unborn child has been considered by them under the various circumstances of uterine life. The Lord God who has protected human life and called it more sacred than life in all other creatures, knew that, if He wanted to ensure the safety of human beings from their fellow-men, His law, "Thou shalt not kill," had to be absolutely applied to the very beginning of human life; otherwise, the protection would not benefit a human creature at the time when he is most helpless to defend his own life. If one does not admit the principle of faith, but merely recognizes utilitarian principles, one will not hesitate to kill the fetus which, before being viable, endangers the life of the mother.

In the case before us it may seem that the life of the mother is much more valuable than the life of the fetus, whose very life is

doubtful at the time the physician examines the mother. Nevertheless, if the child is not viable (*i. e.*, less than about twenty-eight weeks old), its removal from the womb is equivalent to direct killing. The question which life is more valuable, cannot be considered in the present case, nor will the fact that the fetus is probably dead give any surgeon the right to do any act against the child which would deprive it of its life, if perchance it has life. Where the undisputed rights of others are concerned, probabilism is of no avail. The fetus has a right to be respected as a living human being until its death is certain. Even if the fetus does cause the death of the mother, nobody has a right to take its life for the purpose of saving the life of the mother, because God has not given such right to men over the life of their fellow-men. It is strange that the right of the fetus to its life should be called into question, when men generally agree (with the exception of a few extremists) that one may not kill a person infected with a very dangerous contagious disease, even under circumstances where means of protection against contagion are not available.

#### ROGATION DAYS' PROCESSION—MANNER OF MAKING VISITS TO A CHURCH TO GAIN JUBILEE INDULGENCE

*Question:* Are the faithful attending divine services on Rogation Days to kneel or to stand during the procession in which only the children of the school take part?

May the visits prescribed for gaining the Jubilee Indulgences where there is only one church in town, be made like the visits for gaining the Portiuncula Indulgence (*i. e.*, leaving the church and returning to it in quick succession), or is it necessary before returning to go some distance, as one must do when more than one church is to be visited?

PASTOR.

*Answer:* There is no provision in the rubrics for a procession in which the children only take part. The rubrics suppose that all present in church walk in procession. Where the entire congregation does not take part (and many churches are too small for all to march in procession), the local custom of kneeling or standing may be retained. As to the obligation to perform the sacred processions on Candlemas Day, on the Feast of St. Mark, on Palm Sunday, on the Rogation Days and Corpus Christi, the Roman Ritual does prescribe that these processions should be instituted, and adds that it is the duty of the pastors to announce these processions



and instruct the people concerning them. The Sacred Congregation of Rites was asked whether there was an obligation to hold the procession on St. Mark's and on the Rogation Days inside the church, if the inclemency of the weather did not permit outdoor procession. The answer was that it is more in conformity with the rubrics to have the procession inside the church, if the space is adapted for the purpose (August 14, 1858; *Decreta Authentica*, n. 3069).

The manner of making the visits to the churches for the purpose of gaining the Jubilee indulgence in cases where the visits are all to be made in one or two churches, may be the same as in the visits for the Portiuncula Indulgence. When no interval of time is specified by the bishop in his announcement of the Jubilee conditions, the general rule applies, according to which it suffices to leave the church and enter again, no matter how short the distance or interval of time.

#### CANDLE IN SANCTUARY LAMP.—COMMUNION PLATE INSTEAD OF COMMUNION CLOTH

*Question:* During my stay at Rome some years ago, I never remember seeing a candle used in the sanctuary lamp, nor a paten used at Holy Communion for the people, not even for ecclesiastical students. I wish to know which is more in accordance to the rubrics—the oil or the eight-days candle; the cloth or the paten with handle held by an altar boy at the communion of the people?

SACERDOS.

*Answer:* The olive oil and the beeswax candle are equally proper material for the sanctuary lamp, as is evident from Canon 1271. A composition of olive oil and beeswax was admitted without objection by the Sacred Congregation of Rites, November 8, 1907 (*Decreta Authentica*, n. 4205). As far as we know, the manufacturers of the eight-day sanctuary candle guarantee that it is made of beeswax and olive oil. If so, it is entirely rubrical. As in Italy the best olive oil is easily available, the churches in that country do not look for anything else.

In a decision of the Sacred Congregation of Rites, March 20, 1875, quoted by Msgr. Meehan (*Eccl. Review*, LVI, 49), the use of a plate instead of a linen cloth is permitted. A recent Plenary Council of Latin America (cfr. *Eccl. Review*, LIX, 307) allowed

the use of a plate instead of the linen communion cloth, provided the plate be entirely distinct in form from the paten used at Mass. The Holy See approved the Council without amending this paragraph. Practical experience has proved that often small particles of the sacred hosts are caught on the plate which would not have been seen dropping on the communion cloth. If the use of the plate is permitted by the Church, it cannot be wrong to use it but rather commendable, because it does save many small particles which otherwise would have been scattered on the floor. One may not urge the use of the plate so much as to condemn priests who rest satisfied with the observance of the general rubrics, which speak of a linen cloth spread over the communion rail.

STANISLAUS WOYWOD, O.F.M., LL.B.

## COMMUNICATIONS FROM OUR READERS

### Evolution and Church Authority

*To the Editor of THE HOMILETIC AND PASTORAL REVIEW:*

The mode of the creation of our first parents is so plainly described in Holy Scripture that, until the Darwinian theory of evolution became popular, it was never a matter of controversy among Christians. About thirty years ago, however, a few prominent Catholic scientists ventured to suggest that perhaps the body of the first man, before it was informed by a rational soul, may have been evolved from a lower animal by a natural vital process which may also be properly called creative.

Today the question stands unchanged, because no theologian can be certain that the Church, if she authoritatively speaks on the question, will tolerate an interpretation of the Biblical story of Adam's creation such as the theory of the evolution of his body from an inferior animal requires.

At a time when the question was occupying the public mind far less than it is now (June 30, 1909), the Biblical Commission spoke as follows:

*"False Exegesis.*—Whether the various exegetical systems, which have been elaborated and defended by the aid of a science falsely so-called for the purpose of excluding the literal historical sense from the first three chapters of Genesis, are based upon solid arguments.

*"Answer:* In the negative."

*"Historical Character of the First Three Chapters of Genesis.*—Whether we may, in spite of the character and historic mold of the Book of Genesis, of the close connection between the first three chapters and those which follow, of the manifold testimony of the Scriptures both of the Old and the New Testament, of the practically unanimous opinion of the Fathers, and of the traditional view which—derived from the Jewish people—has always been held by the Church, teach that the three aforesaid chapters do not contain the narrative of things which actually happened, a narrative which corresponds to objective reality and historic truth; and whether we may teach that these chapters contain fables derived from mythologies and cosmologies belonging to older nations, but purified of all polytheistic error and accommodated to monotheistic teaching, or that they contain allegories and symbols destitute of any foundation in objective reality but presented under the garb of history for the purpose of inculcating religious and philosophical truth; or, finally, whether we may teach



that they contain legends partly historical and partly fictitious, freely handled for the instruction and edification of souls.

*"Answer:* In the negative to each part."

*"Historical Character of Certain Parts of these Chapters.*—Whether, in particular, we may call in question the literal and historical meaning where, in these chapters, there is question of the narration of facts which touch the fundamental teachings of the Christian religion, as for example of time, *the special creation of man, the formation of the first woman from man*, the unity of the human race, the original happiness of our first parents in a state of justice, integrity, and immortality, the divine command laid upon man to prove his obedience, the transgression of that divine command at the instigation of the devil under the form of a serpent, the fall of our first parents from their primitive state of innocence, and the promise of a future Redeemer.

*"Answer:* In the negative."

In discussing this important question I shall only endeavor to keep within the obvious limits prescribed by the authority of the Church, which, I think, may be reduced to two points: (1) "the special creation of man," and (2) "the formation of the first woman from man."

Now the latter statement evidently excludes the opinion that Eve's body was evolved from a brute, and the former statement that Adam's body was produced by a special creation, I think, precludes the theory that it was included in other inferior creative acts. External authority at present goes no further in this matter as far as I know. But, if it does not directly exclude all except the literal interpretation of Genesis, ii. 7, it proves conclusively that Revelation alone can decide the question of our origin; for the Church by her decisions concerning it makes it a theological question.

Adam could not have solved the mystery of his creation, if God had not revealed it to him. Much less can his descendants discover by natural science the mode of his creation. It ought, therefore, to be clear to every intelligent mind, that *the claim of all scientists, who assert that the evolution of man from a brute is a fact is preposterous!*

Chicago, Illinois.

HENRY H. WYMAN, C.S.P.

## CASUS MORALIS

### Absolution to a Dying Non-Catholic

By E. J. MAHONEY, D.D.

Fr. Conversus, both of whose parents are non-Catholics, is naturally anxious to do all that he possibly can for them in the hour of death. Fearing that their innate prejudice against the Catholic Church would make them deaf to all argument, he decided to leave them in good faith about the matter. His mother was accustomed to frequent a ritualist church, and believed in the value of priestly absolution; but his father was openly and resolutely opposed to the practice and up to the day of his death declared that nothing would induce him to receive absolution from a priest. Both parents were unconscious when Fr. Conversus reached their deathbeds. He absolved them both conditionally, and told his Catholic and non-Catholic relatives that he had done so. The Catholics were surprised and somewhat scandalized at his action in absolving persons who were not members of the Church; the non-Catholics were annoyed at his thrusting Catholic rites on unwilling and unconscious subjects.

- I. May absolution be given to a non-Catholic in any circumstances?
- II. If so, what degree of *intention* is required in the subject?
- III. Was the absolution in both cases valid and licit?

I. At first sight Canon 731, § 2, appears to forbid the practice absolutely: "Vetitum est Sacramenta Ecclesiæ ministrare hereticis aut schismaticis, etiam bona fide errantibus eaque petentibus, nisi prius, erroribus rejectis, Ecclesiæ reconciliati fuerint". The rule does apply rigidly and admits of no exception whatever in the case of persons who are well, but the common teaching of the authors allows an exception to be made, for the reception of Penance and Extreme Unction, in favor of those who are dying and are either unconscious or in such extremities that formal reconciliation is impossible. It is presupposed that they are baptized and are in good faith. This was the common opinion before the Code, and is still taught by the authors, even when commenting *ex professo* on this Canon (*e. g.*, Vermeersch, "Epitome," II, § 16). The Canon must be understood

in its primary and obvious sense as applying to the normal case of a person who is in good health. The older theologians were more severe (*e. g.*, St. Alphonsus, VI, § 483), but the milder doctrine now prevails, since at the hour of death the Church is accustomed to do everything possible for the salvation of souls. Thus, Canon 752, § 2, legislates for baptism in the hour of death without the usual instructions (*satis est . . . ut aliquo modo ostendat se eisdem assentire*). But some degree of intention is obviously required for the valid reception of a sacrament by an adult, and the chief difficulty rests in determining what this is.

II. A proper understanding of this question presupposes two considerations. (a) It is evident that some degree of intention is required for the valid reception of a sacrament by adults, but difficulty arises when we are confronted with two intentions which are apparently contradictory. For example, when a man contracts marriage but does not intend to receive a sacrament, is he validly married? The solution turns on deciding whether the broad and general intention of getting married is to take precedence over the partial intention of excluding the sacrament. Unless a person *expressly* excludes the sacrament, it is usually held that the general intention suffices, even though he had erroneous ideas about the sacramental nature of the contract. So, in our case, the general intention to observe everything commanded by Christ can be considered sufficient in the hour of death, unless the contrary partial intention rejecting priestly absolution is definitely and expressly formed. (b) The second consideration is concerned with determining what constitutes the sacramental sign of Penance. The Thomist, and in fact the common doctrine is, that the acts of the penitent are the matter and the priestly absolution is the form, whereas the Scotist view prefers to see both matter and form in the words of absolution. On Thomist principles the acts of the penitent must have at least a virtual connection with the absolution in order to form together one "sign"; therefore, a general and wide intention of doing all that Christ commanded is insufficient. But on Scotist principles this connection is not strictly required; all that is necessary is that the person should have some attrition. Inasmuch as the Scotist doctrine is not certainly false, the custom of absolving unconscious people is more easily explained on Scotist than on Thomist principles.



One may conclude that, if a person is known expressly to have rejected absolution, he is incapable of receiving it; if he has not expressly rejected it and is in good faith, he may be absolved on Scotist principles, since every possibility of salvation must be extended to people in the hour of death; if he expressly desires absolution and is in good faith (as for example a ritualist who believes in confession), he may be absolved with even greater certainty and security on Thomist principles (Tanquerey, § 561 f). In all cases absolution should be given conditionally.

III. The absolution given to the mother was almost certainly valid. I say "almost," because even in the absolution of an unconscious Catholic there must be some degree of uncertainty, since on the commonly accepted Thomistic doctrine the acts of the penitent must have sufficient connection with the absolution to form one sign. Accordingly, it should always be given with the condition, "si capax es".

The absolution given to the father can be said to be invalid with much greater certainty, since he expressly excluded all desire for priestly absolution. One cannot say with absolute certainty that it was invalid, as he might have revised his views before losing consciousness. But the correct and the common practice is not to concede absolution in such cases (Tanquerey, § 560 e).

In absolving non-Catholics in these circumstances it is necessary *ad liceitatem* to remove all possibility of scandal. As far as we can judge, the father would rightly have been angry had he recovered consciousness and learned what had been done. Catholics would naturally feel somewhat disturbed in learning that absolution had been given to Protestants. They cannot be expected to appreciate the *minutiæ* of the arguments justifying the practice. Therefore, when absolution is given to dying non-Catholics, the obvious precaution is to do so secretly (Sacred Office, July 20, 1898).

## ROMAN DOCUMENTS FOR THE MONTH

### CREATION OF SEVERAL NEW DIOCESES IN CHILE

The Archdiocese of Santiago (St. James) in Chile, South America, has been divided, and four new dioceses created out of the territories cut off from the archdiocese: (1) the Diocese of Talca (embracing the civil provinces of Talca and Curicó), with its episcopal see at the City of Talca and the Church of St. Augustine as its cathedral church; (2) the Diocese of Rancagua (the civil provinces of O'Higgins and Colchagua), with its episcopal residence in the City of Rancagua and the Church of the Holy Cross in that city as its cathedral church; (3) the Diocese of Valparaiso (the civil province of Valparaiso and Juan Fernandes Island), with the City of Valparaiso as its episcopal see and the Church of Our Lady of Mount Carmel, now under construction, as its cathedral church; (4) the Diocese of St. Philip of Aconcagua (the civil province of Aconcagua), with the City of St. Philip as its episcopal see and the Church of St. Philip as its cathedral church. After the separation of these territories, the Archdiocese of Santiago will consist of the civil province of Santiago and the Island of Pascua. The new dioceses will belong to the Ecclesiastical Province of Santiago.

The Diocese of the Most Holy Conception (Concepción) in Chile has also been divided, and three new dioceses created from the separated territories: (1) the Diocese of Chillán (the civil province of Nuble and three districts of the province of Maule: Cauquenes, Chanco and Itata), with the City of Chillán as its episcopal see and the Church of St. Bartholomew as the cathedral church; (2) the Diocese of Linares (the civil province of Linares and the district of Constitución of the province of Maule), with the City of Linares as its episcopal see and the Church of St. Ambrose as its cathedral church; (3) the Diocese of Temuco (the civil province of Malleco, the part of the province of Cautin north of the river Cautin and the parishes of Nueva Imperial, Carahue and Galvarino), with its episcopal residence in the city of Temuco and the parish church of St. Joseph as its cathedral church. The new dioceses shall be part of the Ecclesiastical Province of Santiago

(Apostolic Constitutions, October 18, 1925; *Acta Ap. Sedis*, XVIII, 201-207).

#### PIOUS UNION OF THE CLERGY FOR THE MISSIONS

The Pious Union of the Clergy for the Missions, which has been highly recommended to the clergy by Pope Benedict XV and the present Holy Father, Pope Pius XI, stands under the direction of the Sacred Congregation of the Propagation of the Faith. That Sacred Congregation now publishes the statutes of the Pious Union and the indulgences and faculties bestowed on the clergy who join the Pious Union.

In every country the Pious Union is to be established with a director general and council, and in every diocese the local Ordinary should erect a diocesan branch, which is to coöperate with the general office and council of the country. All priests, both secular and religious, and all clerics who are engaged in the study of theology, may become members of the Pious Union. They are to be enrolled by the diocesan council of the Pious Union, or, if there is no diocesan branch established, by the national council; and, if there is neither a diocesan nor a national branch of the Pious Union, the applicants may be enrolled directly by the Sacred Congregation of the Propaganda.

The annual membership fee and the fee for life-membership is to be determined by the diocesan council. All priests who are actually working in the missions and those who have been obliged to leave the missions for reasons of poor health, old age, or obedience, share in all the privileges of the Pious Union. By the enrollment the priest or cleric becomes entitled to the privileges of the Pious Union, but he also becomes obliged to work for the purpose of the Union; wherefore, it does not suffice to have oneself enrolled, but one must zealously and faithfully work according to the statutes for the welfare of the missions. The members should convene when meetings are called by their council, should read and study the work and needs of the missions, use every opportunity to interest others in the work of the missions by alms and by prayers, and promote vocations to the missions.



## INDULGENCES AND FACULTIES OF THE PIOUS UNION

The members of the Pious Union may gain the following indulgences: A plenary indulgence, under the usual conditions: (1) on the feasts of the Epiphany, the Holy Apostles, St. Michael, and St. Francis Xavier; (2) once a month on any day chosen by the members; (3) in the hour of death. A partial indulgence of one hundred days for every good work done in favor of the missions.

The faculties of priests, provided they are approved for the hearing of confessions, are: (1) to bless, outside the city of Rome, with one sign of the cross beads, rosaries, crosses, crucifixes, medals and small statues with the Apostolic Indulgences; (2) to bless with one sign of the cross rosaries of the Blessed Virgin with the Crozier Indulgences; (3) to bless and impose the five scapulars using one formula of blessing (as in the Roman Ritual), without the obligation of having the names of those received enrolled on the books of a confraternity of the respective scapulars; (4) to bless crucifixes with one sign of the cross and attach to them indulgences of the Way of the Cross; (5) to bless crucifixes with one sign of the cross and attach to them the Indulgence of a happy death, so that dying persons who devoutly kiss or otherwise touch the crucifix may gain the indulgence.

The members enjoy, moreover, the following concessions: (1) the personal indult of the privileged altar four times each week, provided they have not received a similar indult for any other day; (2) to bless the beads of the Seven Dolors of the Blessed Virgin, provided the priest has been approved for the hearing of confessions; (3) to anticipate Matins and Lauds from noon, provided they have first finished the office of the day (Sacred Congregation of the Propaganda, April 4, 1926; *Acta Ap. Sedis*, XVIII, 230-236).

## PONTIFICAL APPOINTMENTS

The following have been appointed Private Chamberlains (*supra-numerarii*) of His Holiness: Right Rev. Monsignori Francis J. Conaty, John J. Clifford, and George Donahoe, of the Diocese of Los Angeles.

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of August

## FIFTEENTH SUNDAY AFTER PENTECOST

### The Raising to Life of the Widow's Son

By H. KELLY, S.J.

*"And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow" (Luke, vii. 12).*

*SYNOPSIS: I. The Scene at Naim: the funeral procession; the sight of the bereaved mother; its effect on Christ; the raising of the young man.*

*II. The significance and application of the miracle: St. Augustine on this passage.*

*III. The dead man a type of the soul in mortal sin: the visible death and the invisible death.*

*IV. Sanctifying Grace the life of the soul: its effects.*

*V. Indifference of some Christians to their spiritual condition.*

*VI. The miracle of Penance.*

The Gospel of this Sunday sets before us one of the most remarkable of the recorded miracles of Our Lord's earthly life, the raising from the dead of the widow's son at Naim. The incident is narrated briefly, but with a directness and vividness of detail that makes the scene live again for us. With His disciples and a large crowd of people who, drawn by His miracles and his teaching, have attached themselves to Him, Jesus has walked from Capharnaum to the little mountain town of Naim. As they were about to enter the turreted gateway, they saw another procession coming from the town, and they fell back to let it pass. It was that sad procession to which men always give precedence—a funeral.

#### THE SCENE AT NAIM

We can call up the scene vividly as the procession defiled slowly from the deep shadow between the two lines of spectators—the ceremonial musicians, the hired mourners crying aloud and beating their breasts, the crowd of friends and acquaintances, the bier with its bearers and its silent burden swathed in white clothes, and last

of all the desolate mother. "The only son of his mother, and she was a widow"—what complete and hopeless bereavement, what utter, unconsolable loneliness is indicated by these few words! How futile and unmeaning were the ordinary expressions of sympathy in presence of such a blow—how mocking and unreal were the gestures and cries of the hired mourners before such deep silent grief! It was this consideration which had drawn the great crowd of the town people; and this thought was uppermost in the minds of all who saw the crushed, broken figure that followed the bier. As Christ looked upon her, did He think of another widowed mother who was to follow her only Son on the way to His death, and who would accompany His dead body from Calvary to the rocky tomb? Did the image of His own desolate Mother rise before His eyes as He looked on the widow of Naim? Did the future mute grief of His Mother plead with Him to do for this stranger what she had not asked for herself? We may well think so: but we know that the hopeless grief of the desolate widow of Naim would have touched a heart less tender than that of Christ, for we have not a High Priest who cannot have compassion on our infirmities.

"Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not." It was then a movement of pity that urged Christ to put forth His omnipotence and work the astounding miracle which we are contemplating. It would seem as if the Sacred Heart could not endure the silent, hopeless tears of the mother. His first thoughts were for her. "Weep not," He said. From any one but Christ how inadequate would be such an attempt at consolation—a mere conventional expression of sympathy, giving, at the best, the feeble consolation that another heart was sharing her grief! But such words spoken by Christ have another meaning. He alone can bid us not to weep, for He alone can remove the whole cause of our tears; He alone can turn our sorrow into joy.

"And He came near and touched the bier, and they that carried it stood still, and He said: Young man, I say to thee, arise." We have here the Master of life and death. What an easy and assured exercise of His power. "I say to thee, arise." Jesus Christ does not raise the dead as Elias raised the widow's son, or as Eliseus raised the son of the Sunamite. He has no need of prayer and supplication, no need of laborious and protracted process to symbolize the return



of breath to the lifeless frame. He is but using a power that is His own, and He has but to speak and death obeys Him as promptly as the winds or the evil spirits.

“And he that was dead sat up and began to speak. And He gave him to his mother.” We cannot bring home to ourselves the sudden rapturous reversion of feeling in the mother’s breast, when she realized that her son who was dead had come to life again, and was given back to her arms. But we can imagine the effect which this astounding miracle had on those who witnessed it—the feeling of terror and awe and amazement, and then the spontaneous outburst of praise and glory to God.

“And there came fear on them all, and they glorified God, saying: A great prophet is risen up amongst us: and God hath visited His people.” And we also, for whose faith and confidence this miracle was performed by Christ and recorded by the Evangelist—we also, so far removed in time and conditions from the people of Naim, praise and bless God for this wondrous exercise of His power and manifestation of His mercy. The simple historical fact, even if it had no other appeal or significance for us, must inevitably quicken our love for Christ and our trust in His mercy.

#### THE SIGNIFICANCE OF THE MIRACLE

But the miracle of Naim is more than an historical fact. Like all the actions of Christ, it has been recorded for our instruction: it has many deep spiritual meanings; it has a wide range of spiritual application. The works and words of the Saviour, as recorded in the Gospels and as preserved in authentic tradition, are the great book of meditation for the Saints and Doctors of the Church, and, under the inspiration of the Holy Ghost, they are always fruitful to nourish the faith and devotion of the faithful. We shall consider then the commentary of St. Augustine on this scene in the Gospel. It is interesting to note that this passage is the Gospel which is read in the Mass of the feast-day of his mother, St. Monica, on May 4th. The Church wishes us to see in the widow of Naim the mother of the dissolute and heretical young Augustine, following him as he was being borne to his doom by his passions of sensuality and intellectual pride, weeping for the spiritual death of her son, and

praying for him with that intense and continuous prayer that was potent at length to raise him again to the life of grace. Whether or not St. Augustine felt that the miracle of Naim had a special application to him, we cannot say; but his spiritual interpretation of it has been universally accepted, because of its truth and beauty, by the spiritual writers of the Church.

#### ST. AUGUSTINE'S INTERPRETATION

In the young man who is being borne helpless to his grave St. Augustine sees an image of the soul in mortal sin. The visible death of the body is the type and image of the invisible death of the soul. For there is a death of the soul, a death which is not seen and which is often not lamented, yet which in its nature and consequences is incomparably more serious than the death that all lament. Our Catholic Faith teaches us that the soul is immortal—that, once it has crossed the threshold of existence, it will never die. When we speak in this way, we are thinking of the physical life of the soul. But the soul has another life, another condition and medium of existence—the life of grace. That wonderful creation of God, sanctifying grace, of which the doctors and theologians of the Church speak in such enthusiastic terms, raises the soul to a condition of existence to which of its own nature it could never aspire. It places the soul in a supernatural state of existence, which gives it extraordinary powers and rights. It makes the soul like to God, a partaker in the Divine Nature, the friend of God, the temple of the Holy Spirit, a living member of the Mystical Body of Christ; it gives the soul an extraordinary power of spiritual activity, and constitutes it an heir to heaven, with a strict right to an eternity of happiness which will consist in a most intimate and unspeakable union with God.

The whole existence and activity of the Church which Christ founded are directed to the production and increase of this sublime life in our soul. We receive it in Baptism; we increase it by the reception of the other Sacraments and by our prayers and good works. It is incomparably the greatest thing in our lives, and our most precious possession. Having it, we are supremely blessed, for with it we have God and the assurance of eternal happiness.

## OUR INDIFFERENCE TO OUR SPIRITUAL STATE

"If thou didst know the gift of God," Our Lord said once to the sinful and ignorant Samaritan woman. Might He not address the same words to us in much more reproachful accents? We who are the heirs of a long Catholic tradition, who have been born into the Faith of Christ and have grown up on His Sacraments, how little do we appreciate this sublime gift of God! What an incomprehensible thing it is that men should throw away this pearl beyond price, and for so little! How still more incomprehensible it is that men, having thrown it away, should care so little about recovering it! What must be the thoughts of Our Lady and of the Angels and Saints in Heaven at this appalling indifference to God's greatest gift! What must be their feelings when they see men continue easily and unconcernedly in mortal sin, thrust out by their own act from God's love and friendship into the shadow of His anger, condemned to Hell by the very condition of their soul, and separated from that awful fate only by the frail tenure they have on their bodily life! We have shuddered at stories of sleep-walkers who step on narrow footways over dizzy heights, separated from a fearful death by only a few inches. How much more terrible is the peril of the dead soul which moves on the very brink of Hell! What a dreadful thought it is that men should continue for long periods in the state of mortal sin, going calmly about their work and pleasures, moving easily and joyfully among their friends, eating and sleeping yet completely unconcerned about the awful condition in which they are and the terrible fate that threatens them!

## THE MIRACLE OF PENANCE

This is the living and invisible death which the Church, typified by the widowed mother of Naim, laments, and which Jesus Christ alone can heal. The astounding miracle by which He called back at a word the soul which had left the body, is only a faint image of the miracle by which He brings back grace to the soul of the sinner. To restore the bodily life, it cost Christ but a word; to restore the life of the soul, it cost Him His Passion and precious Blood. He does not often restore the life of the body, but the restoration of the incomparably higher life of the soul is His constant work.



It is the great daily miracle of the Confessional. We have seen it so often that we have come to take it for granted, and the very lavishness of God's gift lessens its value in our eyes. Yet for all its commonness, in spite of its simplicity, it remains a great and astounding miracle. If we have praised and blessed God for the manifestation of His power and mercy at Naim, what should be our gratitude for the Sacrament of Penance! We can never praise and bless Him sufficiently for this great gift. But we can do that which is more pleasing to Him; we can use this Sacrament frequently, and with ever greater faith and profit.

## SIXTEENTH SUNDAY AFTER PENTECOST

### Hope

By WILLIAM BYRNE

*"Even though He kill me, yet will I trust in Him" (Job, xiii. 15).*

SYNOPSIS: I. *Job is a striking exemplar of hope.*

II. *History sets before us many others who practised this virtue in an heroic degree.*

III. *This virtue consoles us in the trials of life.*

IV. *Conclusion.*

I think there is not in Sacred Writ a more interesting or inspiring figure than that of Blessed Job. He was not called, as was Abraham, to be the father of a people as numerous as "the stars of heaven" (Gen., xxvi. 4); he was not chosen, after the manner of Moses, to free a nation from the bonds of slavery and oppression; he was not selected to lead mighty armies or to rule great kingdoms. His part in the drama of life was played on a very small stage and before a very limited audience. Still, he has been honored above most Biblical characters in this, that one whole book of Sacred Writ has been devoted to the story of his life and to the exaltation of his indomitable hope in God.

The Book of Job opens with a very unusual scene—a colloquy between God and Satan. God asks Satan if he has remarked the wonderful virtues of Job. Satan replies that he has observed the saintly life of His servant. "But," he urges, "lay Thy hand upon him, and he will curse and abandon Thee." God will not allow the

charge to go unchallenged; to prove that Job can be as faithful in adversity as in prosperity, He gives Satan permission to try him in the fire of affliction.

### THE TRIALS OF JOB

Satan is not slow to begin his work. By his design, the Sabceans descend upon Job and carry off five hundred yoke of oxen and five hundred asses; fire falls from heaven and consumes his sheep to the number of seven thousand, together with the shepherds; the Chaldeans make off with his camels; while, to complete his afflictions, the house in which his seven sons and three daughters are feasting is blown down and all are killed. Hearing these things, Job rent his garments for sorrow; but, falling down, he adored God. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Thus spoke holy Job, and God rejoiced that His servant had not sinned.

Again Satan appears before the Lord; and, while acknowledging the constancy thus far displayed by Job, he argues that it is due to the fact that his trial has not been sufficiently severe. "Put forth Thy hand and touch his bone and flesh," he pleads, "and he will blaspheme Thee to Thy face" (Job, ii. 5). God assents to the further proving of His servant, stipulating only this—that his life shall be spared.

Satan now strikes Job with an ulcerous affection which covers him from head to foot with running sores. His condition becomes so loathsome that he is obliged to quit his home and dwell apart from his family and friends. As he sits in the open field, scraping his sores with a bit of broken crockery, he represents the height and climax of human misery. Three of his friends go out to visit him, but they speak not words of sympathy or comfort. Instead, they accuse him of infidelity, arguing that, if he had not sinned, God would not have punished him so severely. Even his wife reproaches him with stupidity for confiding in One who thus persecutes and afflicts him. "Doest thou still continue in thy simplicity?" she cries. "Bless God and die."

### TRUE HOPE AND ITS COUNTERFEITS

Most men would have weakened under such trials, but Job re-

mained firm. Because he was a strong character, his sufferings, far from destroying, served but to strengthen his confidence in God. To silence his detractors and to remove all doubt concerning his fidelity, he gives this supreme proof of his unwavering hope: "Even though He kill me, yet will I trust in Him" (Job, xiii. 15). That, my friends, is what we mean when we speak of hope in God.

I know that there are in these days of attenuated religion only too many counterfeit varieties of Christian hope. The man who plays fast and loose with God, who deliberately elects to lead a life of sin, trusting that in some manner, unknown and unforeseen, he will be able to crawl into heaven at the eleventh hour; the person who trusts in God as long as it suits his temporal interests to do so, but who parts with Him rather than sacrifice some worldly gain; the one who blesses God while he receives favors from His hands, but curses Him in the hour of affliction—these are examples of a hope so false and spurious as scarcely to resemble their prototype. It is only the man who, like Job, can rise superior to life's vicissitudes, who in the throes of suffering and sorrow can cry out: "Even though He destroy me, yet will I hope in Him"—it is only such a one that really possesses the virtue of Christian hope.

History abounds with characters who emulated, if they did not equal, Job in the practice of this virtue. Such was that great woman of Old Testament days, the mother of the seven Machabees. She stood silently by and saw her six sons suffer martyrdom for the faith. When the youngest and last boy was brought forth, the king urged her to save his life by persuading him to renounce the God of Israel. But the mother yielded not to his entreaties; on the contrary, she exhorted the child to emulate the example of his brothers and to suffer patiently bodily torments—yes, even death—rather than sacrifice eternal happiness.

St. Paul was a man strong in hope. This virtue entered into and informed every act of his life. It consoled him in his tribulations, and enabled him to recite the story of his sufferings in the language of exultant joy. It taught him to go through life as a stranger and a pilgrim, putting under foot all worldly pleasure and delight. It created in his soul so ardent a longing for immortality with God that he could cry out: "I long to be dissolved and to be with Christ" (Philip, i. 23).



## HOPE IS THE ANTIDOTE FOR LIFE'S TRIALS

No matter how numerous or how severe life's trials may be, hope supplies the antidote for each and every one, enabling us to bear them, not only with patience, but with that joyfulness of spirit which is characteristic of the true Christian life. "A religious hope," says a well-known writer, "does not only bear up the mind under her sufferings, but makes her rejoice in them."

At times we are weighed down by temporal misfortune. It may be the loss of a dear friend or relative; it may be the crumbling of some pet plan; it may be financial ruin. Dazed by the suddenness and severity of the blow, we are inclined perhaps to rebel against God's providence; in our unthinking boldness we may go so far as to inquire if there is any reason why we should be selected as the object of His wrath. But, when hope enters in, we see things in their true light. We realize the transitoriness of all earthly emoluments as compared with the great goal of the Christian life: and, in the words of Job, we exclaim: "The Lord gave and the Lord hath taken away: . . . blessed be the name of the Lord" (Job, i. 21).

Another evil which weighs heavily on the human heart is the suffering caused by bodily disease. Sickness, in one form or another, is a common heritage. Some may escape it for a time; but, sooner or later, we must expect to be visited by this harbinger of death. This affliction also finds its consolation in the virtue of hope. When we lie prostrate on our bed of suffering, when all human agencies seem powerless to heal or help us, what can afford us greater peace or comfort than the firm conviction that God, though He afflict us in body, is determined to save our souls! I have seen people who were confined to their beds, not only for months but for years, and who, throughout all their suffering, remained models of Christian patience. And, if you ask the reason, I will tell you that it was because they hoped in God. I have seen others blaspheme God in their illness; and the only explanation of their unspeakable crime was their want of Christian hope.

## HOPE SUSTAINS US IN LIFE AND IN DEATH

Hope consoles us in adversity; it "smooths the pillow of dis-

ease and pain"; it strengthens us in the hour of temptation. If death were to put an end to our career, if there were no future life to which we might look forward as a reward for virtuous deeds, our lot would be little better than that of the beast of prey. Our struggle against temptation would be vain; there would be no sufficient reason why we should deny ourselves any pleasure or enjoyment of the world. "Eat, drink and be of good cheer," might then be adopted as the highest aim and maxim of life. But such, dear friends, is not our lot. Our hope is not bounded by the grave. It reaches out beyond "the bourne of time and place" to another and better life—to a just Judge who will render to us according to our works. In the strength of this hope we are willing to struggle against temptation; we are content to battle all our life against the world, the flesh and the devil, if, so doing, we may win the crown of eternal life.

God grant that the virtue of hope may be the sustaining power of our lives, that we may ever live with our hearts set on the joys of heaven, with our eyes fixed on that blessed goal which Christ holds out before us. Such conduct will give to life a zest and a joy which the world is as powerless to give as to take away. We shall not be without suffering and sorrow, it is true; but our sorrow will be turned into joy by the realization of the fact that all these things, if patiently borne, will work together unto our eternal good.

## SEVENTEENTH SUNDAY AFTER PENTECOST

### The Mystical Person of Christ

By FRANCIS BLACKWELL, O.S.B.

*"One Body and one Spirit, as you are called in one hope of your calling. One Lord, one Faith, one Baptism" (Ephes., iv. 4-5).*

SYNOPSIS: *Introduction: Holy Scripture is inspired in all its parts; no passage lacks meaning; therefore a meaning is latent in St. John's remark that "as yet the Spirit was not given, because Jesus was not yet glorified" (John, vii. 39).*

- I. *The relation of that passage to Acts, ii. 4: "And they were all filled with the Holy Ghost," is shown in Ephes, iv., where St. Paul outlines for us the Mystical Person of Christ:*

- (1) *The Head, i. e., the glorified God-man; (2) the Body, i. e., the Saints on earth and in heaven; (3) the Head and Body inhabited, illuminated, knit together and perfected by the Descent and Presence of the Holy Ghost.*

- II. *The Purpose of the Threefold Union in Christ's Mystical Person of (1) The Head with the members; (2) the members with one another; (3) the Holy Ghost with both Head and members, is revealed by the Church being: (a) one; (b) holy; (c) Catholic; (d) Apostolic.*

*Conclusion: The words: "As yet the Spirit was not given, because Jesus was not yet glorified," conceal the fact that the Paraclete, whom the Father would send in the name of His Glorified Son, would form His members into a Body—a Church, One, Holy, Catholic and Apostolic.*

As Catholics, my dear brethren, we believe that Holy Scripture is inspired in all its parts; that no passage of the Bible is without significance or value for the souls of men. And this because the Church teaches that the Holy Ghost, with an impulse from His Divine Will, urged and moved the human will of the sacred writers to write, made known to them interiorly what they should write, and preserved them from error as they set it down.

The Fathers and Doctors of the Church, her ascetical and mystical authors, have always been intent upon extracting the honey of her doctrine from the flowers of Sacred Scripture, and have thus drawn spiritual strength and sweetness from even the most unpromising of the Historical Books, as well as from the impassioned words of the Prophets and the sublime simplicity of the Gospel.

Thus, we should expect that when, in verse 39, of the seventh chapter of the Gospel of St. John, the Evangelist remarks that "as yet the Spirit was not given, because Jesus was not yet glorified," he does not do so without an object; and that these words are likely to have some bearing upon those other words in the second chapter of the Acts, which tell us that the Apostles "were all filled with the Holy Ghost." The one passage has, indeed, a most important relation to the other, as is shown in the fourth chapter of St. Paul's Epistle to the Ephesians.

#### OUTLINE OF THE MYSTICAL PERSON OF CHRIST

In this chapter the Saint outlines for us the Mystical Person of Christ. He pictures as the Head of that Mystical Person the glori-



fied Jesus, both God and Man. He speaks of the Body as one composed of the Saints, whether they still remain on earth or have already entered the other life—that is to say, of the Blessed in heaven and of the Apostles, Pastors and Faithful on earth; while this Head and Body he describes as inhabited, illuminated, knit together and made perfect by the Descent and Presence of the Holy Ghost.

In His discourse to His Apostles after the Last Supper, Jesus had said: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. . . . It is expedient to you that I go; for, if I go not, the Paraclete will not come to you; but if I go, I will send Him to you. . . . The Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

Christ, as Head of the Church, is the source of sanctifying grace in His Mystical Body; but the sanctification of that Body is actually brought about by the Holy Ghost, Who is given in His name. Before the Incarnation as after, the Holy Ghost worked spiritual works in the souls of individual men. His presence there depended on the will of such men to keep from mortal sin. But His presence in the Church depends upon the Divine Will alone, and so is unbroken. Never shall the Spirit cease to be united with Christ, the Head of the Church, both as God and Man. Never, though individuals fall away from it, shall there cease to be a Mystical Body for that Divine Head. Nor shall those three sublime and eternal unions of the Head with the members, the members with each other, and the Holy Ghost with both Head and members ever cease to be.

#### THE PURPOSE OF THE THREEFOLD UNION IN CHRIST'S MYSTICAL PERSON

The main object of the Father in constituting the Mystical Person by sending, in the name of Christ, the Holy Ghost down upon the Apostles, was to ensure the perpetuity, the permanence of truth in the Church, and to guarantee the unity of faith. The Church was not to be uncertain, wavering, "tossed to and fro, and carried about by every wind of doctrine" (Ephes., iv. 14); for its members

were to be guided and preserved by inherence in the Mystical Body, depending upon that Body and not the Body upon them.

Because of the abiding and sustaining presence of the Holy Ghost within the Mystical Body, that Body is a visible and a lasting institution, having the clearest marks to distinguish it, unmistakable signs by which it may be recognized. The Church is One, Holy, Catholic and Apostolic.

The Mystical Body of Christ is *one*, because all its members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one Head. The Church is one in its Doctrine, which is the same in every age and in every place; one in Communion, all members of the Mystical Body having the same means of salvation and sharing the same Sacrifice and Sacraments; and one in its Government, centered in one supreme Ruler—the Pope, the Vicar of Christ on earth.

The same Church which is preserved by the Holy Ghost in unity of Doctrine, Communion and Government, is also by Him kept *holy*; so that, offering to all men the means of holiness, the Mystical Body is distinguished by the eminent holiness of a vast multitude of its members.

The perpetual presence within it of the Holy Ghost ensures that Christ's Mystical Body shall be, not only One and Holy, but also *Catholic* or *Universal*, and that in time, place and doctrine. In time, the Church has continually existed from Christ's institution of it until now, and ever will exist. In place, the Church is spread out among all nations, producing everywhere the same harvest of virtue and good works, nor does it ever cease to spread. In doctrine, the Church teaches the whole of revealed Truth, and is the one Ark of Salvation for all.

The presence of the Divine Spirit secures, too, that the Catholic Church be *Apostolic* in the unbroken succession of its Pastors from the Apostles, as also in its Doctrine and its Mission. That alone is the true Church which was built by Christ upon the Apostles with Peter as their Head, and has received its Faith, Orders and Mission from them in uninterrupted succession.

So this, brethren, is the meaning of those words: "As yet the

Spirit was not given, because Jesus was not yet glorified"; that, when Jesus, their Divine Head should be glorified, His members would be filled with the Spirit, the Paraclete, sent by the Father in His name, Who would form them into the Body—One, Holy, Catholic and Apostolic—of Christ's Mystical Person.

## EIGHTEENTH SUNDAY AFTER PENTECOST

### Christian Neighborliness

By JOSEPH A. MURPHY, D.D.

*"Jesus, seeing their faith, said to the man sick of the palsy: be of good heart, son, thy sins are forgiven thee" (Matt., ix. 2).*

*SYNOPSIS: Introduction: An example of neighborliness.*

*I. An old-fashioned virtue, but greatly needed in modern times*

*II. Difference between philanthropy and Christian charity.*

*III. Practical ways of manifesting neighborliness. Who is thy neighbor?*

*Conclusion: Imitate the neighborliness of Christ.*

At the end of the first year of the public life of Our Lord, after a short retreat in the wilderness, He returned to His own city of Capharnaum. The Gospel today, dearly beloved brethren, pictures vividly for us a touching incident which occurred on His arrival. It narrates to us a miracle which shows clearly how the dear heart of Our Saviour was touched by the charity—or to use an old-fashioned word, by the "neighborliness"—of a few good men of Capharnaum. The manifest kindness of these men to an unfortunate neighbor was rewarded by the healing of the sick man in body and in soul.

This poor bed-ridden sufferer was carried by these good men to the house where they knew Jesus was teaching. Through the streets of the town they bore the stretcher, until, arriving at the house, they saw with dismay that it was thronged. There was no possibility of entering into that house with their cumbersome and helpless burden. The throng that crowded the door and stairway overflowed into the very street. But these good neighbors were resourceful in charity. Love always finds a way. They spied the outside stairway leading to the flat, tiled roof common to Oriental



houses. They knew that immediately beneath that roof, in the upper or principal room of the house, Jesus sat teaching. Slowly and toilfully, step by step, they bore the pitiable cripple to the roof. Arriving there, they quickly lifted the heavy, overlapping tiles till they had made a sufficiently large opening in the roof, and then, in the face of the astonished people thronging the upper room, they gently lowered the litter till it rested at the very feet of Jesus.

It is remarkable that, while in most cases of miraculous healing the reward of health is given because of the faith of the sufferer, in this morning's Gospel St. Matthew does not mention the faith of the sick man. He tells us expressly that Jesus seeing "their" faith—that is, the faith of the good neighbors—said to the unfortunate: "Be of good heart, son, thy sins are forgiven thee." His own most loving and charitable heart rejoiced in the neighborly hearts of these good men, who, undaunted by difficulties, had found a way to lay their burden at His very feet. He praised their faith which had borne good fruit in patience and love.

#### OLD-FASHIONED NEIGHBORLINESS GREATLY NEEDED TODAY

We spoke of the word "neighborliness" as being an old-fashioned word. Indeed the virtue signified by this word is as old as Christianity itself. John the Baptist came preaching penance, but John the Divine preached "neighborliness": "Little children, love one another." It was the outstanding and characteristic sign of early Christian life. "By this shall all men know that you are My disciples, if you have love one for another." "How these Christians love one another!" was the surprised comment of pagans on the life of the early Christians. Indeed, their neighborly spirit was so pronounced that the community of Jerusalem seems to us more a community of religious, having all things in common, than a congregation of laymen.

It is no exaggeration to say that this old-fashioned flowering of Christian charity is the greatest need of the world today. It is the only antidote for the poison of selfishness which has infected family life, and which from the family has made its way into the industrial, social and political life. Nor is it an exaggeration to say that farseeing and thoughtful men everywhere want to see the spirit of neighborliness cultivated. They desire it earnestly, because the

world needs it. Good men everywhere are trying to fight the horrible modern spirit of selfishness in terms of service. "If you would help yourself, help others"; "Live for the community"—these and many similar slogans are constantly before our eyes. They are secular substitutes for the far sublimer maxims of the Gospel: "Cast your bread on the waters"; "A cup of cold water in My name"; "Feed the hungry, visit the sick", etc., etc.

#### DIFFERENCE BETWEEN PHILANTHROPY AND CHRISTIAN CHARITY

There is, however, an essential difference between this modern ideal of social service and the ideal of Christian charity. It lies in the motive, in the compelling force which lifts men out of the natural abyss of selfishness to the heights of Christian altruism. We Catholics believe that every good motive, natural and supernatural, should be employed to make men worthy to be "sons of God". We know positively from experience as well as from revelation that we can do nothing without Christ. We believe that selfishness is a devil in possession, so to speak, of human nature. He cannot be cast out by natural power, but only by divine. That is, we are all so selfish by nature that we need all the strong motives and helps we can get to overcome it. One always suspects that, back of what is merely natural philanthropy, there lurks the selfish idea of advertisement or self-protection. "Amen, they have received their reward." The Christian gives, not to glorify his own name, but to glorify Christ; not to lay up treasure on earth, but treasure in heaven. Christian philanthropy or neighborliness is not based on shifting and uncertain natural motives, but on the eternal love of God whose image is reflected in every man. Until the genuine unselfishness of Christ permeates the family, we shall have evils like race suicide; until it influences the business world, we shall have the unrest and strife which disgraces industry today; until it governs the political world, we shall witness those unhappy manifestations of national selfishness which make anything like lasting peace in a world exhausted by war seem a distant chimera, a vague hope, a Utopian dream.

#### PRACTICAL WAYS OF MANIFESTING NEIGHBORLINESS

As Catholics, what can we do in a practical way to emulate the

early Christians in manifesting this spirit of Christ? Charity begins at home. How many there are who are friendly and charitable everywhere but at home! We should not neglect the social amenities, the small courtesies, the refinement of gentleness and kindness at home. Be considerate and thoughtful. Every truly Catholic home where reigns the unselfish and loving spirit of Christ, renews in the world the peace and order and harmony of Nazareth. Where there is constant bickering and wrangling and fault-finding, there is not the true home of the Faith, but rather the home of selfishness. The spirit of the world rules there, rather than the spirit of Christ.

Again, in our relations with our neighbors we can reflect the spirit of Christian neighborliness, whenever we find poverty, or sadness, or sickness, or death. A kind word, a little consideration, a little help when possible, will lift the burden of despair from some over-laden soul. This is actually doing the work of Christ on earth; this is religion. "Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation: and to keep oneself unspotted from this world" (James, i. 27).

If the patience and neighborliness of Christ governed contestants in any conflict, how little real cause would be found for divorce, strikes and wars—the three great enemies of peace! But, where selfishness dominates the world, contestants are bitter enemies dwelling apart in armed camps, rather than brothers and allies destined to be fellow-citizens and neighbors for eternity in that glorious kingdom which God has prepared for those who serve Him.

We can exercise this spirit of neighborliness by taking an interest in word and deed in the community where we dwell. We show our interest in word by guarding our neighbor's reputation. The gossip type of citizen is a menace to the community. Lowering a neighbor's reputation is hurting the neighbor and also the community. Rejoice at a neighbor's prosperity; it is a help to the community. We can be neighborly in deed by interesting ourselves in all things pertaining to community welfare—clubs, schools, the ballot. Selfishness of a very unintelligent order is shown in the failure of so many men and women to vote with due consideration, or, even worse, in the failure to vote at all. Take an interest in your Church. Remember your best neighbor is Christ. The Church



is His home. He is always there waiting, glad to receive you. "My delights were to be with the children of men" (Prov., viii. 31). How few of the children of men find their delight in His presence! "Come to Me all you that labor and are burdened and I will refresh you" (Matt., xi. 28).

#### WHO IS MY NEIGHBOR?

The question "Who is my neighbor?" will never give the Catholic any concern. Christ answered that question for all time in the Parable of the Good Samaritan, by pointing out that our neighbor is not merely of our race or creed, but our neighbor is anyone who needs us, anyone whom we can help. Our spirit of neighborliness must be as broad and deep as humanity itself.

Let us, then, imitate Christ in the spirit of neighborliness exemplified in the Gospel of today—not in the spirit of a "cautious and statistical Christ" who never existed, but in the deeply religious and humanitarian spirit of the Christ of the Gospels—by doing all we can, because men are His brethren and ours, in His name and for His greater glory.

Then, indeed, shall we merit that glorious welcome to our heavenly abode: "Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave Me to eat; I was thirsty, and you gave Me to drink; I was a stranger and you took Me in. . . . Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matt., xxv. 34-40).

## Recent Publications

**Institutiones Iuris Publici Ecclesiastici.** Sac. Alaphridus Ottaviani. Two volumes. Price: 50 lire. (Piazza S. Apollinare 49, Roma.)

Public Ecclesiastical Law, as a distinct branch of Canon law, is not an old matter in Catholic Universities. Before Cardinal Cavagnis published his book on the subject, it was included in and taught incidentally with the broad program of Canon law and Dogmatic Theology. Cardinal Cavagnis was the first to treat the subject separately. After many years of study and lecturing in the Pontifical University of Rome, he gathered the fruits of his labors into a book, which for a long time was a source and a guide for all canonists and professors interested in the matter. That book, however, contained many inevitable imperfections, especially in its method, and was moreover out of print.

We, therefore, welcome this work of Msgr. Ottaviani, who, as successor of Cardinal Cavagnis and an officer of the Vatican Secretaryship, has all the qualifications for his task. Because of this very fact, his work undoubtedly has a particular value. The first volume is divided into two parts. In the first part, the general notions of the public law are given, and all the qualities of a perfect society are treated clearly and fittingly. The second part of the first volume deals largely with the social organization of the Church, whose power and status in the public exercise of its rights, and whose juridical perfection and social life, are shown with wide and masterly erudition. In the second volume the author treats of the relation between the Church and the State. He strongly assails and confutes the errors of jurisdictionalism, liberalism, and laicism; and, finally, he gives an accurate and lucid idea of the most recent Ecclesiastical Laws regarding Concordats. The book is very useful, not only for students of Canon Law, but also for Bishops and others who are interested in the defense of the rights of the Church, especially on questions regarding the nominations of pastors, Catholic schools, the immunities of the clergy, ecclesiastical goods, etc. The best commendation for this book lies in its important and authoritative contents and its scientific method.

F. L.

**Has the Immigrant Kept the Faith?** By the Rev. Gerald Shaughnessy, S.M., A.B., S.T.D. Price: \$2.50, (The Macmillan Co., New York City.)

For many years foreign ecclesiastics and European religious publications have asserted that immense losses have occurred among the

Catholic immigrants to the United States, and in many instances have ascribed this supposed defection to the republican character of our government or the apathy of the American clergy. In the *American Catholic Historical Researches* of January, 1912, the late Martin I. J. Griffin, the Philadelphia historian, traces the origin of this legend to the letter of Bishop England of Charleston, addressed to the Central Council for the Propagation of the Faith at Lyons (September 29, 1836). In this letter Bishop England said: "I do assert that the loss of numbers to the Catholic Church has been exceedingly great, when we take into account the Catholic population at the time of the American Revolution, the acquisition of territory previously occupied by Catholics, the arrivals of Catholic emigrants and the conversions to the Catholic religion. . . . We ought, if there were no loss, to have five millions of Catholics, and that we have less than one million and a quarter, there must be a loss of three millions and three-quarters at least" ("Works," III, 227).

Using these figures of Bishop England as a basis, many Catholic writers have asserted that the losses have continued in the same ratio until now, so that many millions of immigrants have lost the faith. Mr. Griffin and Dr. John Gilmary Shea have denied the truth of these claims, and have demanded an investigation into the claims of these writers. Shortly before his death, Mr. Griffin announced that a "high authority" desired to begin this examination, and that he had been asked to assume the task. He refused to accept the responsibility, but had agreed to find "the man": "I have found the man. He has been accepted, and has accepted the difficult task" (*American Catholic Historical Researches*, January, 1912). The identity of the investigator was never revealed, and the investigation was apparently forgotten until the appearance of the present volume.

Dr. Shaughnessy clearly proves that Bishop England's statement (the source of these charges) is erroneous, being founded on the exaggerated estimate of Archbishop Marechal in computing the number of Catholics added to the United States by the acquisition of Florida and Louisiana—a claim which has been accepted by all statisticians without question. Again, it has been generally accepted that the natural increase of foreign-born has been greater than that of the native born American. No account has been taken of the disproportion between the male and female immigrants nor of the higher death-rate which usually exists among the foreign-born. That some leakage has taken place is natural, but, as in all other countries, this is due to the weakness of human nature and to the strange environment rather than to the nature of our institutions or the carelessness of the clergy.

The author's arguments are so weighty, his reasoning so cogent,



his conclusions so evident, that the reader will be easily convinced of the truth of all his claims. Logically and historically, he has traced the gains and losses of Catholicity from 1790 to 1920, and has shown that its growth through immigration, conversions and natural increase has been normal and the losses only nominal. Every claim is verified by figures taken from authentic sources, about seventy-five tables of statistics being given viewing the problem from every angle. In addition, a chapter on "Church Problems in America" has been added, with an appendix and a generous index.

The volume is most timely, as the Government is preparing the religious figures of 1926. It is valuable from an historical standpoint, since it has dissipated forever the old myths and legends which have puzzled Catholic writers for more than a century. Dr. Shaughnessy has made a most valuable contribution to the literature of the Catholic Church in America, and his work should receive a hearty welcome from his colleagues in the faith.

T. P. P.

**Theologiæ Asceticæ et Mysticæ Cursus Ad Usus Seminariorum, Institutorum Religiosorum Clericorum, Necnon Moderatorum Animarum a R. P. Francisco Naval, ed. latina juxta tertiam Hispanicam. (M. E. Marietti, Turin, Italy.)**

Directors of Seminaries have long recognized the need of a textbook in ascetical and mystical theology which they could put into the hands of young priests and students for the priesthood to guide them in the work of sanctifying their own souls and the souls of penitents who come to them. The responsibility of the confessional frightens a conscientious priest. Certainly the right-minded neo-presbyter looks forward to this ministry with a misgiving that is reasonable under the circumstances. He may be confronted by the greatest saint or by the greatest sinner on his first session in the confessional. He may have as steady penitents persons who but await his word to aspire to higher spirituality. Such responsible work requires careful preparation which he too often lacks.

St. Theresa was acquainted with the trial of uncertainty in direction. Her spiritual daughter, St. Theresa of the Child Jesus, admitted that only one director in all her religious experience had helped her much. How many souls strew the path of spiritual mediocrity and lukewarmness, who might with proper direction have risen to higher sanctity, God alone knows. The priest must be prepared to appreciate the sanctity and possibilities for sanctity in souls under his direction, and to lead them prudently and certainly on to solid piety and humble excellence. A text in ascetical theology would be of great service to him here.

Several such works have recently appeared. Most have consisted of three volumes, devoting a volume each to the Purgative, Illuminative and Unitive ways. Fr. Naval of the Missionary Sons of the B. V. M. has achieved a handier work in the volume "*Theologiæ Asceticæ et Mysticæ Cursus*." The Latin edition, translated by Father Joseph Fernandez from the third Spanish, has just been published by M. E. Marietti of Turin, Italy. It is of convenient size (353 pages), is copiously annotated with quotations from St. Thomas and standard theological works, and has a good index. It is terse, but not too brief. In a prefatory remark, Pope Benedict XV says that he found it useful in his own ministry. Where he leads with a commendatory remark, priests and students may follow with a blessing on the author. This manual deserves wide use. T.

**The Great Secret of the Saints.** By Franz Ruemmer. Translated from the German by Isabel Garahan, B.A. Price: \$1.25 net. (B. Herder Book Co., St. Louis.)

A work on humility is always timely. It is worth publishing if it supplies a new point of view, or restates an old one in a more acceptable way. "The Great Secret of the Saints" justifies its issuance under both these heads. If humility is always timely, it is doubly so now that a positive conspiracy has arisen against it. In addition to the human tendency to pride that was shared by all ages and all men, an organized pride is rampant today, which is adequately expressed in so many of the current popular slogans. Self-determination, individual liberty, self-expression, have seldom been advocated in so noxious a way. The very atmosphere we breathe seems to reek with contempt for that delicate violet among the virtues—humility. Subjectivism run mad and private interpretation of everything are regarded as unassailable dogmas.

Father Ruemmer is successful in his attempt to show that, even in a complex civilization such as our own, humility remains the fundamental virtue. Its practice in the face of so much opposition is nothing short of the keenest wisdom, and justifies us in calling it "the secret of the Saints." For none have understood it as they. Father Ruemmer reconciles the practice of humility with magnanimity—that much misrepresented bugbear of the modern mentality. In addition, he supplies us with conferences on Humility and a Tender Conscience, Humility and Wisdom, Humility and the Spirit of Prayer, Humility and Suffering.

The translator, Isabel Garahan, B.A., deserves credit for having made these excellent conferences available to readers of the English language. Her style is acceptable, while the matter bids fair to become classic. References to the Sacred Scripture are frequent. The

"Following of Christ" is used constantly. The work is a sound and serious one, worthy of careful reflection and study. L. H. T.

**The Acts of the Apostles. With Introduction and Annotations. By Madame Cecilia. Price: \$3.00 net. (Benziger Bros., New York City.)**

The Catholic Scripture Manuals of Madame Cecilia are now so well known, and have proved so helpful to many teachers and students, that the reprinting of her Acts of the Apostles (which first appeared nineteen years ago) will be most welcome to Catholic schools where the Holy Scriptures are explained and studied. To show how many helps are here provided for the intelligent and profitable reading of the Sacred Text, it suffices to point out this manual has two books, in the first of which are found an Introduction of 50 pages, a commentary (in which the text given in Latin and English is followed by annotations), an appendix containing synopses of St. Paul's journeys; in the second are given further annotations and discussions of interesting topics suggested by the Acts of the Apostles, such as the gift of tongues and the dispersion of the Jews.

**Newman As a Man of Letters. By Joseph J. Reilly, Ph.D. Price: \$2.50. (The Macmillan Co., New York City.)**

Cardinal Newman has been singularly fortunate in his biographers and critics. Authors of every race and religion have traced his footsteps from the cradle to the grave, analyzing his writings, praising or criticizing his religious motives; yet, with few exceptions, all have paid tribute to his religious sincerity, the loftiness of his thoughts, and the purity of his style, whether in prose or poetry. Among his fellow-Catholics, many have written appreciations of his life and work. Dr. William Barry has issued a Literary Life, "interesting from cover to cover, and written in English that Newman himself would not disown" (*New York Sun*). Wilfred Meynell, in a Monograph printed shortly after the passing of the Cardinal, has interwoven many anecdotes and reminiscences with the life-story of his hero. Wilfrid Ward, in his monumental biography, seems to have said the last word on the sorrows, struggles and successes of the great Oratorian. Even his companions in the Oxford Movement who hesitated to cross the Rubicon and remained faithful to Anglicanism, have laid a meed of praise at his feet. Richard H. Hutton's "Cardinal Newman," Thomas Mozley's "Reminiscences," and Dean Church's "Oxford Movements," contain many beautiful tributes to the leader of Tractarian days. Several French works have been added to the library of Newman literature—such as Bremond's "The Mystery of Newman," Thureau-



Dangin's "The English Revival of the Nineteenth Century," and Faure's study of Newman as a man of letters. In addition, a vast number of essays dealing with various phases of his career have been published in England, Ireland, America, France, and on the Continent.

From this enumeration of books and essays, it would seem that the career of the illustrious convert had been considered from every angle, and that later books were superfluous. Yet, three additional volumes have appeared during the past year, and have been enthusiastically received by the literary world: "Cardinal Newman, a Biographical and Literary Study," by Bertram Newman, "Who's Who of the Oxford Movement," by Bertram C. A. Windle, and "Newman as a Man of Letters," by Joseph J. Reilly, Ph.D. The enthusiastic welcome accorded to these volumes, especially the last, is proof positive that, although Newman has been dead thirty-five years, his name and his fame are still intact, and are apparently established for all time.

As the title implies, Dr. Reilly's book is essentially a study of Newman as a man of letters. In this respect it is unusual, since no other writers except Faure and Canon Barry have devoted themselves exclusively to a literary criticism of the great English churchman. To institute a comparison between the work of Canon Barry (the erudite historian and critic) and the present volume would be fatuous, although Dr. Reilly has been a lifelong student of Newman and his writings, and his scholarly attainments make him a worthy rival of the learned English biographer. Both thus deserve a niche in the hall of fame.

Dr. Reilly's aim was "to discuss him [Newman] as a man of letters, to try to appraise his merits and defects, to estimate the value of his work as literature, to find his place in his century, and, finally, to consider his significance to our generation." In a series of ten chapters, he proceeds to consider him, "as man, as preacher, as novelist, as poet, historian and controversialist," takes up in detail the "Idea of a University," and the "Apologia," and concludes with a chapter on "The Significance of Newman." Although displaying sublime admiration and boundless enthusiasm for Newman and his works, Dr. Reilly is no servile hero worshipper. Yet his frank criticisms are made in the spirit of fairness, and add to the worth of the book. He is especially happy in his comparisons of Newman with other great writers. For example, in comparing the "Apologia" with the "Confessions" of St. Augustine and Rousseau, he concludes: "St. Augustine's is a lyric; Newman's, an elegy; Rousseau's, a tragi-comedy." In contrasting Newman with Browning, Carlyle, Macauley, Ruskin, and Thackeray, he is equally felicitous. His knowledge of the writings of the Cardinal, their philosophy and literary qualities, his seemingly uncanny faculty of interpreting his meaning, and his rare

scholarship and intense love for his task, have enabled the author to produce one of the most notable books of the year. It has a literary charm all its own, and fascinates and holds the reader to the last page.

T. P. P.

**De Indulto Exclaustrationis necnon Sæcularizationis. Dissertatio Iudicio Facultatis Iuris Canonici Universitatis Catholicæ submissa tamquam scriptum publici experimentum ad Doctoratum in Iure Canonico obtinendum a Fr. Cyrillo Piontek, O.F.M., S.T.B., I.C.L., Filio Almi Commissariatus Pulaskiensis in Statu Wisconsin, U.S.A. Washingtonii 1925. Pp. 287.**

Father Piontek has given us a thorough and exhaustive treatise on the subject of exclaustration and secularization. Not content with a commentary on the Canons bearing upon his subject, he has delved deep into the past and has traced the history of exclaustration and secularization in all its canonical aspects up to the present time.

When he takes exception to the opinions of well-known canonists, the author displays in his conclusions a keen, juridical mind. We commend his interpretation and application of Canons 585 and 641, §1, to which reference is frequently made throughout the book. Especially noteworthy are the applications, made when possible, to Societies without vows.

No work of this kind has appeared in recent canonical literature, and this dissertation, bearing upon a subject of such practical import, should find a ready welcome among Bishops and Religious Superiors, not to mention a host of clerical readers who desire a scholarly treatment of a somewhat unfamiliar, but interesting subject.

The value of the book is enhanced by a complete bibliography, an analytical index, and a carefully prepared alphabetical index.

The dissertation reflects great credit upon the Faculty of Canon Law at the Catholic University, and upon the Order of Saint Francis of which the author is a member.

**Inner Radiance. Paragraphs on Christian Mysticism. By Evelyn Mabel Watson. (The Abingdon Press, New York City.)**

The authoress of this small volume is a non-Catholic, who, having found serenity and consolation in reflecting on heavenly things and in communing with God through prayer, wishes by means of these pages to pass on to others the radiance of the inner life. The book is a collection of paragraphs containing thoughts on the Holy Spirit, God, Christ, Prayer, Revelation, the Church, and Mysticism. While the writer's religious beliefs are frequently the antithesis of the sound teaching of Catholic faith and theology, and therefore an untrustworthy basis for a treatise on Christian Mysticism, yet it is very

cheering to note how little she sympathizes with those who would substitute Hindu occultism and spiritism for Christianity, and what great value she attaches to the lives and writings of Catholic saints and spiritual writers.

**Charity and Our Three Vows.** By Owen A. Hill, S.J. Price: \$2.00 net. (B. Herder Book Co., St. Louis, Mo.)

These conferences on the virtue of charity and its application to the principal phases of the religious life are most suitable either for general spiritual reading or as points for meditation during the days of Retreat. They will serve to impress upon the mind of the religious that charity—the love of God and of our fellowmen for God's sake—is the chief foundation-stone of the religious life, and as such it is to be studied with great care and sought after as “the pearl of great price.”

While the work as a whole is well done, we would call attention to an inaccuracy of statement which is apt to lead to much misunderstanding. On page 262 we read of the penitent thief, that he was the “first martyr in the New Law.” However, in St. Luke, xxiii. 40-41, this same thief confesses that “we receive the due reward of our deeds”—which plainly shows that he was put to death for a crime against the civil law and not because of his religious convictions. Catholic tradition has always accorded to St. Stephen the honor of being the Christian protomartyr, and we can see no reason why any modification of this tradition should be suggested at the present time.

**Palgrave's Golden Treasury.** Edited by A. B. De Mille. Price: \$1.00. (Allyn & Bacon, Boston.)

**Loyola Book of Verse.** By John F. Quinn, S.J. Price: \$1.00. (Loyola University Press, Chicago.)

**An Anthology of Catholic Poets.** By Shane Leslie. Price: \$1.50. (The Macmillan Co., New York City.)

**Sails on the Horizon.** By Charles J. Quirk, S.J. Price: \$1.00. (The Stratford Co., Boston.)

Professor De Mille of Simmons College, Boston, has issued a new edition of Palgrave's well-known classic, with notes, questions and biographies. The selection has been popular for years, although few Catholic names occur in its pages. The notes are simple but thorough, the biographies are ample, and a copious index makes the work more servicable to the student. There are many fine illustrations and the paper, printing and binding are excellent. It is a good book for



high schools, as it gives the pupils an extensive knowledge of English lyric poetry.

However, in "The Loyola Book of Verse," Father Quinn has produced an even better work, especially for Catholic high schools. His selections are more numerous and represent every species of poetry and poets of every faith. At first sight, his notes seem less generous, but a closer examination reveals that he has the happy faculty of condensing much information in a small space. The book is thoroughly up-to-date and most representative.

Shane Leslie's "Anthology of Catholic Poets" is unique in many respects. It is a list of works composed by professed Catholics, either born in the faith, converts for years, or those wintering in the vineyard at the hour of death. Caedmon and Chaucer, Dryden and Davenant, Oscar Wilde and William H. Mallock, are examples of diversity of religion, but all died at peace with the Church. The selections are divided into periods, and many excerpts from Miracle Plays and anonymous writings are given. The Irish poets from Moore to the singers of the present enjoy a special mention. American poets are scarce, Father Tabb and John Boyle O'Reilly being the sole representatives. The work is well done and should be helpful to students in high schools and colleges, while the general reader will find infinite pleasure in perusing its pages.

For some years, Father Quirk has been a frequent contributor to secular and religious magazines, and his poems have met with genuine approval. In this brochure he has gathered these fugitive verses and presented them to the general public. It is divided into three sections, containing lyrics, quatrains and sonnets. Written in charming style, yet simple in thought and diction, it breathes the true spirit of Christianity and should appeal to all readers, regardless of religious feelings. His quatrains are reminiscent of the late Father Tabb, while his sonnets—especially "Creation"—are worthy of a permanent place in English literature.

**Daily Missal With Vespers for Sundays and Feasts.** By Dom Gaspar Lefèbvre, O.S.B., of the Abbey of St. André. (E. H. Lohmann Co., St. Paul, Minn.)

**The Little Office of the Blessed Virgin and the Office of the Dead With the Penitential Psalms and the Litany of the Saints From the Roman Breviary.** First Edition according to the Third Typical Vatican Edition. Latin Text with English Rubrics and Notations. Price: \$2.00. (Frederick Pustet Co., Inc., New York City.)

**How to Pray Well.** Short Instructions on the Most Important Religious Exercises. Compiled by William Gier, S.V.D., Superior General of the Society of the Divine Word. (Mission Press, Techny, Ill.)

**The Path of Prayer.** Extracts from the Diary of Sir Laurence Shipley. By Vincent McNabb, O.P. (Benziger Bros., New York City.)

**Little Canticles of Love.** By Augusta Thompson. (The Paulist Press, New York City.)

Prayer being so important, whatever helps us to perform it well deserves our gratitude. Hence it is that the above books render us debtors to those who prepared them.

For devout assistance at Mass the use of the Missal is highly profitable, provided the user has some understanding of the prayers and ceremonies therein contained. Dom Lefèbvre helps to such an understanding by the wealth of historical and liturgical explanation afforded in his volume. The artistic and devotional cuts with which the book is adorned, likewise add much to its value as a manual of prayer. If we should make any complaint against a work so good, it is that its bulkiness and small print make it rather unserviceable for those who would wish to follow it during Mass. Of course, the mere statement of these strictures reveals the dilemma that confronted the publishers, for the choice of a larger type would have made the book still more bulky.

Quite a contrast to the typography of the above work is that of Pustet's "Little Office of the Blessed Virgin," which is printed in large, clear and beautiful type. But we miss here the English translation accompanying the liturgical text, which we find in the Daily Missal.

Fr. Gier's book is not so much a prayer book, as a book of instruction on prayer, as its title shows. Some formulas of prayer it does contain, but for the most part it is taken up with explanations and directions on mental prayer and the chief devotions and forms of oral prayer.

"The Path of Prayer" is the story of a soul, and illustrates the principle of the mystics that all growth of soul is growth in prayer.

The work will furnish many an inspiration for those who have set before themselves the important goal of advancement in virtue.

"Little Canticles of Love," a collection of prayers, appeared in the Catholic World last year, and at the request of many readers they are now reprinted in pamphlet form.

**De Censuris Latæ Sententiæ Iuxta Codicem Iuris Canonici.** By Albert D. Cipollini, Professor of Ethics and Moral Theology at the Seminary of SS. Cyril and Methodius, Orchard Lake, Mich. (Marietti, Turin, Italy.)

This book is a welcome addition to the treatises on the subject of ecclesiastical penalties. As both the pre-Code and Code legislation on penalties is particularly difficult to interpret, the more scholars that give us the fruits of their study and their point of view on the subject, the better the student is enabled to understand the many-sided aspect of the criminal law of the Church. The present work explains in the first part the general principles governing censures; in the second part each censure, according to the various groups of censures, is discussed individually. The explanations are presented in a clear and easy Latin, and will go far towards facilitating the study of censures in the Code. The author does not cite other commentators on the Code, because he desires to give the student an independent study of the censures. It seems to us, however, that the commentators should not be ignored, for the opinion of one man on controverted or doubtful points of law is insufficient.

S. W.

### Books Received

**D. Appleton & Co., New York City:**

*Our American Cardinals.* By James J. Walsh, M.D., Ph.D., etc. \$2.50.

**Benziger Bros., New York City:**

*The Saints of Assisi.* By E. Salusbury. \$2.25.—*The Last Supper and Calvary.* By Alfred Swaby, O.P. \$1.80.—*Comfort for the Faint-Hearted.* By Ludovicus Blossius. Translated by Bertrand A. Wilberforce, O. P. \$1.25.—*Blind Obedience of an Humble Penitent the Best Cure for Scruples.* By Bishop Sylvester Jenks. \$1.00.—*Meditations for Advent and Christmas.* By Mother Clare Fey. \$2.25 net.—*The Manichees as St. Augustine Saw Them.* By Joseph Rickaby, S.J. 50c.—*Mystical Phenomena.* By Albert Farges.—*American Cardinal Readers.* Book VIII.—*Teacher's Manual to American Cardinal Readers, Books VII-VIII.*

**André Blot, Paris:**

*Summa Theologica.* De novo edita cura et studio Collegii Provinciæ Tolosanæ O.P. Prima Pars.

**Catholic Truth Society of Canada, Toronto:**

*Catholic Women and Bible Reading.* By John J. O'German, D.C.L. 5c.

**Rev. Oliver Dolphin, Faribault, Minn.:**

*The Eucharist Law and Practice.* By Canon P. Durieux. Translated by Oliver Dolphin.

**B. Herder Book Co., St. Louis, Mo.:**

*Christ, the Ideal of the Monk.* By Abbot D. Columba Marmion, O.S.B. \$4.25.—*Liturgical Sermonettes for Children's Mass.* By Frederick A. Reuter. \$2.25.—*The Bible: Its History, Authenticity and Authority.* Series of Lectures by Catholic Scholars delivered at Aberdeen, Scotland. \$1.35.—*The Three Roses.* By Enid Dinnis. \$2.00.—*Die lässliche Sünde und die Mittel zu ihrer Verhütung.* By Viktor Cathrein, S.J.—*Following our Divine Model.* By J. F. McElhone, C.S.C. \$2.25 net.—*Predigtgedanken.* By Wilhelm Dederichs. 70c.—*Wesen und Wollen der christlichen Kunst.* By Joseph Sauer. 35c.—*Pius XI. Rundschreiben über das Fest Jesu Christi des Königs und Apostolische Konstitution über die Ausdehnung des Jubiläums auf den ganzen Erdrkreis.* In Latin and German. 55c.—*Pius XI. Rundschreiben über die Förderung der Missionen.*



In Latin and German. 45c.—*Negerpsyche im Urwald am Lohali*. By Joseph Frässe, S.C.J. \$1.45.—*Auf dem Kampffelde der Logik*. By Dr. Joseph Geyser. \$2.15.—*A Guide to the Life of Our Lord*. By Robert Eaton. 40c.—*Das Exercitienbuch des hl. Ignatius von Loyala*. By Moritz Meschler, S.J. Vol II. \$1.85.—*Feurige Wolke*. By Robert Linhardt. Vol. II. \$1.00.

**Loyola University Press, Chicago, Ill.:**

*Religion, Doctrine and Practice*. By Francis Cassilly, S.J.

**The Macmillan Co., New York City:**

*The Annunciation*. By Charles H. Misner. \$1.50.

**John Murphy Co., Baltimore, Md.:**

*Sacred Eloquence*. By Charles H. Schultz, M.A., LL.D. \$2.00.—*Our Lady, Mediatrix of All Graces*. By Raphael V. O'Connell, S.J. \$1.25.—*Ordination Retreat*. By Rt. Rev. Pierre Dadolle. Translated by Rev. S. A. Raemers, M.A. 75c.

**Sacred Heart Monastery, Aurora, Ill.:**

*History of the Society of the Missionaries of the Sacred Heart*.

**St. Augustine's Seminary, Toronto, Canada:**

*Catholic Church Music. Practical Means to Reform*. By Rev. J. E. Ronan. 85c.

**St. Bonaventure's Seminary, St. Bonaventure, N. Y.:**

*Year Book 1926*. Edited by the Duns Scotus Theological Society.

**Universal Knowledge Foundation, New York City:**

*Prohibition*. By Lucian Johnston.

**Rev. William A. Williams, D.D., Camden, N. J.:**

*Evolution Disproved*. By William A. Williams, D.D. \$1.00.



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We shall be very happy to send a reprint of this article to any of the Clergy who may be interested in this subject, or who may be contemplating work of a similar nature.

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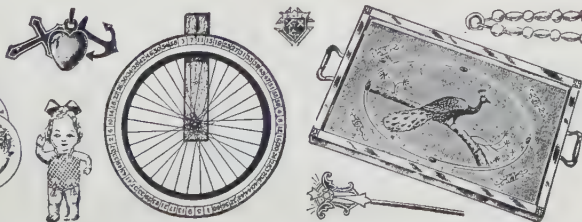
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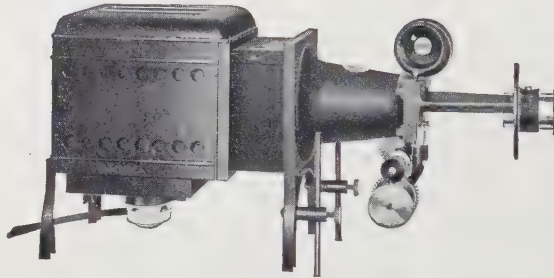
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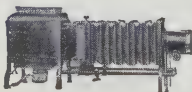
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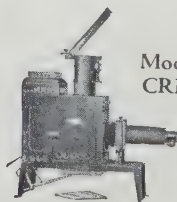
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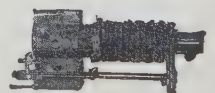
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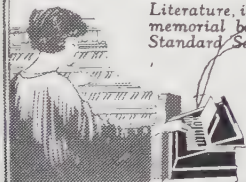
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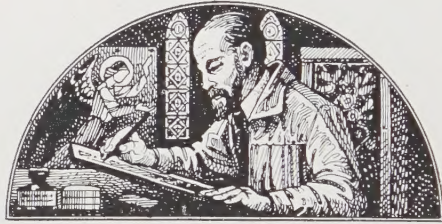
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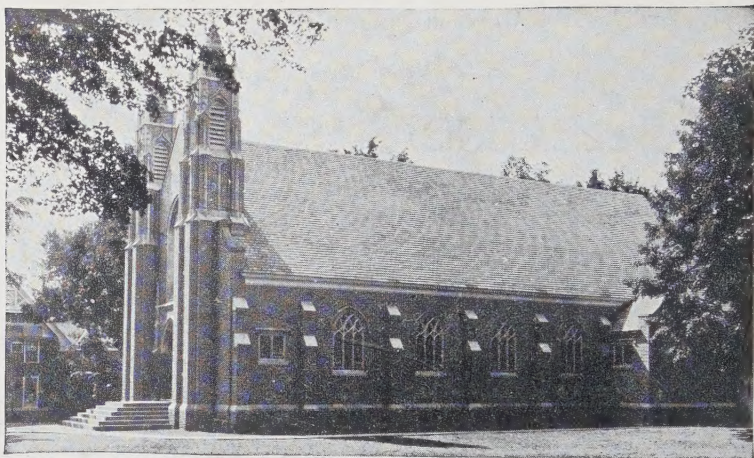
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